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JOURNAL

OF THE

NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS IN INDIA,

FOR THE YEAR 1873.

ARROWSMITH, PRINTER, QUAY STREET, BRISTOL.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 25. JANUARY. 1873.

WE enter on the third year of our Journal with considerable satisfaction in the past, and hopes for the future.

The very moderate expectations which we have always entertained of any present and apparent results from our efforts have been more than fulfilled. We can perceive a very distinct interest in India, and wish to cöoperate with the objects of this Association, wherever the Journal has been circulated and read. There are printed monthly 1000; of these 800 are distributed every month in various parts of Great Britain and India, and 200 are reserved for sale as complete volumes for the year. The fact that the first public meeting was held at Plymouth, under the presidency of the late Sir John Bowring, on occasion of the Annual Congress of the Social Science Association, gives a status to the Association. The establishment of an office in London at the rooms of the Social Science Association gives promise of much increase of usefulness. We hope that more branches of the Association will be formed in various parts with active committees, who will endeavour to spread a knowledge of the objects of the Association.

It is gratifying to us to be assured, both by subscriptions which have been received from native gentlemen, and from various communications which have reached us from them, that our quiet unostentatious work is valued, and gratefully appreciated by them.

INDIAN VISITORS TO ENGLAND.

THE increasing desire felt by young men in India to complete their education in England, and to prepare for the examinations which lead to the public services, is a fact which demands attention for many reasons. Among others, there is this one: that it becomes of great importance that Indians should not proceed to England without some knowledge of the cost of living there, and of the best arrangements to make on their arrival. This consideration has been forced on our attention by a painful incident which has recently occurred. A young man recently arrived in London from Calcutta with barely enough to support him, and provide clothes, books, college fees, &c., for three months; and that little he was robbed of at the docks when landing. It appears that he thought that he could maintain himself in England by teaching Bengalee! No one who had the least knowledge of the real condition of things would have made such a mistake. The number of Englishmen who "take up" Bengalee is very small, and there is always more than ample provision for instruction in that language. Moreover, it should not be forgotten by young men who are anxious to try the experiment of living in England by teaching, that such an arrangement leaves them very little time for self-instruction. Those who come in order to present themselves

for examination need all their time and strength for that purpose exclusively.

Indian students purposing to cross "the black water" will be glad to hear that the National Indian Association has just opened an office in London, and has appointed a secretary, in order that information of every kind useful to Indian students may there be collected, and communicated to all who require it. It is also desired by this means to increase facilities for bringing Indian visitors into friendly communication with English men and women who are interested in the social welfare and progress of India.

Mr. Edwin Pears, the Secretary of the Association, will be glad to see visitors from India, or to correspond with Indian students who purpose coming to London. The office is at 1 Adam Street, Adelphi, London.

The fact of a Hindu lady being admitted to the Order of the Star of India is so remarkable, and so significant of a change quietly taking place in Indian public opinion respecting the position of woman, that we offer no apology for copying the following account from *The Argus* (Bombay), of Nov. 23. It forms a part of the records of the important visit paid by the Viceroy, Lord Northbrook, to the city of Bombay:—

"Monday, Nov. 18th.—How is it possible to commence the record of the proceedings of this week without noticing the grand event which closed last week? A week of events as that was it promises to be surpassed by the great doings of this week, but not one of the proceedings of either last week or of this can equal in splendour the gorgeous spectacle which so many witnessed on Saturday afternoon last. On that day was held by His Excellency the Viceroy and Governor-General,

Grand Master of the Most Exalted Order of the Star of India, a Grand Chapter in the Viceroy's Camp at Bombay, for the purpose of investing Her Highness the Begum of Bhopal as a Knight Grand Commander of the said Order, and the Honourable John Strachey, Member of Council of the Viceroy and Governor-General of India, as Knight Commander of the said Order, in obedience to the Command of Her Majesty Queen Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Sovereign of the said Order. We have given the full description of the titles, and the honours of the exalted persons who were concerned most intimately in the great event of last Saturday, because so much depends in a ceremonial observance of the description we all witnessed with so much delight on Saturday last, in the fullest and longest possible declaration of names and titles; and it may have been observed that the very extreme of ceremony in every detail was the great characteristic of the whole affair. Without great display and enormous expansion of details, and careful bringing out of the smallest circumstance into the boldest possible relief the whole thing must have collapsed. This is what made the pleasure so great to those who witnessed it; nothing was lost, the manner of walking in the processions, a slow and profound and withal dignified step, by no means an easy thing to do well, splendid dresses, and then much bowing and obeisance when the Grand Master of the Most Exalted Order took his seat. The ranging of the various Knights Grand Commanders on each side, and the respect paid by the whole assembly in rising as soon as the procession of the Grand Master approached, all these added greatly to the dignity and solemnity of the occasion. Indeed, we may be allowed to remark by way of parenthesis, that the effect produced on us for a few minutes by what we saw was that we felt just as if we are in Church. With all due reverence be this said; but such was undoubtedly our feeling for a few moments, till the presence of so many Parsees, and their extraordinary garrulity, aroused our intellect to the reality of what was going on. This circumstance is worth recording, as it shows how very great is the effect of display if it be carried out in the smallest details in any great ceremony, and slowly and deliberately performed; and as far as

we could judge the general effect produced on those who were present was that they were much impressed thereby. Besides the procession of the Grand Master, there was the procession of Her Highness the Begum of Bhopal, who was brought with much solemnity from the robing tent to the grand tent where the investiture was to take place. This was the grand point in the ceremony of the day, and all the minutiæ of form, and speciality in detail was gone through. The scene at the moment of investiture was very grand, and great was the effect produced by the handsome dresses of the Knights Commanders as they all stood, and Her Highness the Begum of Bhopal went round, and was introduced to and saluted each one. After a few further ceremonies the chapter was declared by the Grand Master to be dissolved. And thus ended a most imposing spectacle, and one which all who witnessed looked on with the greatest interest. We ought to bear record to the very pretty appearance which the Viceroy's camp presented from the inside. The crimson cloth was laid from the entrance near the Band Stand all the way to the great tent, and near there it was laid right across from one side to the other, covering the whole space. The effect of the crimson pathway running the whole length of the enclosure, with plants placed on either side at the wide open space which separated the large from the smaller tents, was very pretty; the contrast of colour of the crimson cloth, and the green grass, the white tents, and the light which the sun threw upon the whole made a very pleasing sight. Altogether there was much to remember in what was seen on Saturday last, and the ceremonies that were witnessed at the holding of the Grand Chapter of the Most Exalted Order of the Star of India in the Viceroy's camp at Bombay was an event of considerable importance. When the engrossing topic of the investiture of the Begum of Bhopal with the Star of India has been disposed of, there is a sort of blank in the events of the days which follow immediately after that great event, and we almost turn in vain to find any thing worthy of notice. But the world wags still and the days on earth are like the stars in the heavens, one day differeth from another day in glory."

EDUCATION IN INDIA.

On Friday, December 20th, Mr. Iltudus Prichard read a paper on this subject at the rooms of the Social Science Association, Adam-street, Adelphi, Mr. Hodgson Pratt in the chair. Mr. Prichard began by a brief sketch of the progress of the National Association in aid of Social Progress in India; replying to various hostile criticisms which had been made upon it in some of the Indian papers. He then proceeded to point out that a solution to many of the social and political problems which the condition of India presents to us was to be found in education—education, that is, as distinguished from instruction.

Adverting to the controversy which has been going on between the advocates of vernacular and English education, he suggested that while we should look to the vernacular languages as the medium of imparting instruction to the masses of the people, we should look to the English language and literature as the medium of educating the people of India. Turning to the subject of the Oordoo language, he sketched the history of its origin and growth, and dwelt upon its remarkable adaptability as a medium for imparting knowledge in modern science and philosophy, the Sanskrit and Arabic derivatives (through the latter of which languages Greek words have found their way in Oriental garb into the Indian vocabulary), supplying an inexhaustible quarry whence metaphysicians and physicists may find ample material for their terminology.

After dwelling upon the necessity of providing a cheap and wholesome vernacular literature for India, he proceeded to touch upon the most prominent educational events of the last year. He spoke hopefully of the scheme for an

independent Mahommedan college, considering the attempt indicated a tendency towards that independence of thought and action which is the first symptom of growth in a nation. He regretted he had no progress to report of the Ajmere College scheme for Rajpootana. The North-West Provinces, he said, were fortunate in having at their head a gentleman who was at once a statesman and a good Oriental scholar. Sir William Muir's retirement would, he said, be a public calamity, as he had always been enthusiastic in the matter of education, and the annual prizes he offered for vernacular literature had given a stimulus in the direction where it was most wanted. He adverted to the recent minute, by the Hon. Mr. Campbell, the Lieutenant-Governor Bengal, which had given so much dissatisfaction in certain quarters, pointing out that the Lieutenant-Governor of Bengal, in so far as he had directed the civil officers to report upon the attendance at schools, &c., had merely been acting upon a principle long ago recognized in England, viz., that efficient supervision of a department was seldom secured in the department itself, and it was a principle, which if carried out in other branches of the public service in India, would be attended with great benefit. Adverting to the recent minute published by the Madras Government he showed that it was evidence of the truth of the allegation, so far at any rate as regards Madras, that the Mahommedans had not a fair share in Government appointments. The Madras Government had ascertained that in that Presidency there were only 19 Mahommedans as against 417 Hindus in the employ of the State, and had resolved that this great disproportion exhibited a deficiency in the educational system which could only be supplied by the institution of special schools for Mahommedans, a measure which it was determined to carry out.

But by far the most important of all the questions now being agitated with reference to India, was the admission of

natives to the government of the country, in other words the opening of the civil service. He sketched the progress of this controversy so far as it had gone, explained the position in which it now stands, quoting Lord Northbrook's recent reply to the Bombay Association's memorial on this subject, and he gave it as his opinion that the whole circle of political discussion with regard to India ranged itself around this point, viz., was the road to the highest offices in the State to be thrown open to the natives by their being allowed free admission to the civil service by examinations held in India. Without committing himself to a definite opinion on this wide question, he suggested whether the difficulty might not be met by the institution in London of a college or university affiliated to the Indian universities with increased facilities and inducements to Indians to resort to Europe for the completion of their education.

An interesting and animated discussion followed.

"Mr. Sabapathi (of Madras) objected to the proposal to make Oordoo the general vernacular language, because it was not one of the original languages of India. Western ideas could be conveyed only by languages which have kept pace with the growth of ideas. Sanscrit would form a better basis for a general language than Oordoo. English was spreading far more rapidly than was supposed even in the villages. As regards the official class, he thought a visit to England was an essential qualification, for without that England and her Government cannot be understood by Indians. In one year's residence here more real education is gained than in ten years of life in India. Nevertheless the difficulty of learning a foreign language and the expense of coming to England should be considered, and the age of Indian candidates should not be restricted to twenty-one, as the need of "acclimitization" did not exist in their case.

"Major Ottley said a few words in favour of the views

expressed by Mr. Prichard in regard to the importance of extending the use of Oordoo.

"Mr. Edwin Pears (Secretary to the Social Science Association) enquired whether the English language had not, in fact, a better chance of becoming the universal language of India than any other one language. In Spanish America all the many languages which once were spoken had given way to one, and the same result might take place in India.

"Mr. Sharpley said Oordoo originally occupied the same place in India that the Norman French did in former days in England. It was based on Hindee and Sanscrit, and was now widely understood, adopting as it did words from other sources. He therefore supported the view taken by Mr. Prichard.

"Mr. Gupta (of Lower Bengal) did not think that Hindee would ever take the place of Bengalee in the part of India which he represented. As regards the education of the higher classes, he thought that all native members of the Civil Service ought to pass some time in England. The difficulty in the admission of natives to the civil service might easily be obviated by a regulation allowing native candidates for the civil service to go up for the first or entrance competitive examination in India, so that those of them only who passed successfully would have to come to England. By this means every purpose would be answered, for while the natives would then have the road fairly opened to them, they would not be deterred as they are now from competing by the risk of having to make the long and expensive journey to England for nothing.

"After a few words from Mr. Naesmith, and a reply from Mr. Prichard,

"The Chairman (Mr. Hodgson Pratt) concluded the discussion by remarking upon the anomaly of a limited class like the Civil Service supplying all administrative offices,

without exception. Such a system excluded many most capable men; while the fact of passing a competitive examination afforded no guarantee for qualifications of the highest kind. It was satisfactory to find that both the Indian gentleman who had taken part in the discussion recognized the important educational advantages to be derived from a residence in England. It was the object of the National Indian Association to render that residence truly profitable by enabling Indian visitors to associate with the best men and women of England."

As it is not the object of this Journal to engage in controversy, or to consider disputed questions, the discussions which follow lectures will not in future be generally admitted.

ENGLISH INTELLIGENCE.

Warminster.

Miss Mary Carpenter, of Bristol, a lady well-known as the originator of the Reformatory School system in England, and for her philanthropic efforts on behalf of the children of the poor, delivered a lecture at the Athenæum on Tuesday evening last, the subject being "An Hour on India." H. D. Seymour, Esq., presided. The audience was large and thoughtful. The Chairman said he had great pleasure in introducing Miss Carpenter, who was so well known as the philanthropic originator of Reformatory establishments for the rescue of young persons of both sexes who had fallen into crime. After her laudable efforts with regard to English youth, she turned her attention to the natives of India, and in three visits which she paid to that country, she endeavoured to obtain a knowledge of the social condition and peculiarities of the natives, directing her attention particularly to the question of female education, and she would now give them the result of her experience.

Miss Carpenter, who was most enthusiastically received, then discoursed in a pleasing and graphic style for nearly two hours, on the general condition, past and present, of our Indian Empire, directing attention more particularly to the question of female life and female education, but treating the subject so as to give a vivid picture of the general social condition of the country. She described the condition of the various Presidencies, and said the different races, both in language and manner, were more various than were the natives of Europe, and the languages of Europe more assimilated to each other than did the languages of the different provinces of India. The consequence was that the natives of one presidency were unable to understand the language of another presidency; but among the educated classes of India, throughout British Rule, the English language was commonly spoken, and was the medium of communication between educated natives of the different presidencies; consequently an Englishman found little difficulty in making himself

understood in India, and Miss Carpenter described what was likely to be the result of the general adoption of the English language by the teeming millions of that country. Miss Carpenter described the country itself, and enabled the audience to realise her description by a number of sketches made in India. She also had a number of portraits of celebrated Hindu gentlemen, as well as of some uncivilized tribes; and she exhibited a variety of articles of native manufacture of exquisite workmanship. She gave a most graphic account of female life and education in India; of the efforts which led to the abolition of the heathen practice of burning widows; of betrothment (or virtual marriage) of infant females; of the seclusion of females from all society; and the prejudices existing in many parts against their acquiring even the rudiments of an education, &c. She cited numerous instances in which natives of importance had given their countenance to the new order of things, and particularly to re-marriage of widows, to which latter she attached very great importance, as being a step which would prove beneficial to the progress of the national life, and the amelioration of the condition of women. She described at length the educational efforts that had been put forth, and their encouraging results, and in illustrating the character of the people, she impressed upon her hearers the great value that the natives attached to the sympathy of the English Parliament and people, and how they were pained when they found that Indian matters of really vital importance were sometimes treated with an entire want of interest and sympathy by Parliament and the country. She also described the efforts that were being made by "The National Indian Association," in aid of social progress in India, and made an earnest appeal on its behalf. The lecture throughout was listened to with marked attention, and was deeply interesting, and must have the effect which Miss Carpenter desired of giving her audience, a real sympathy with the natives of India.

The Chairman spoke in the highest terms of the lecture, and corroborated many of Miss Carpenter's statements from his experience, gained by a lengthened visit to India whilst he held the office of Under Secretary of State for India.—*Warminster Herald, Dec.* 24.

NOTICE.

CENTRAL OFFICE

OF THE NATIONAL INDIAN ASSOCIATION,

At 1 ADAM STREET, ADELPHI,

LONDON.

Information respecting the working and objects of the Association, and the Report, Prospectus, and Journals, may be obtained on application to the Secretary, EDWIN PEARS, Esq.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol;

or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;

from whom may be obtained the report and prospectus of the Association.

Contributions to the Journal to be addressed to the Editor, Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 26,—FEBRUARY, 1873.

LONDON

W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:

ISAAC ARROWSMITH, 11 QUAY STREET.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 26. FEBRUARY. 1873.

THE Second Report of this Association, which we lay this month before our subscribers, affords us encouragement from the experience of the past, and points to renewed and extended effort for the future. Probably the most important part of our work has been of that unobtrusive nature which shrinks from observation, and which would indeed lose its value were it obtruded on the public;—but it is not on that account less real, and the results of it are obvious to us in the increased friendly confidence in the English of native gentlemen who have given us an opportunity of showing their hospitality, and of extending to them friendly intercourse in our homes. These influences they carry back with them to their country, and then, instead of feeling towards our institutions that suspicious antagonism with which these are so frequently regarded by the natives of India, they show their fellow-citizens on their return how to separate what is intrinsically good among us from extraneous evil,—and how, without abandoning what is good in the old ways of their fathers, they may adopt what are improvements in ours. After the friendly intercourse between ourselves and native gentlemen who visit our shores, which it is one special object of this Association to encourage, they will be more

prepared, on their return to India, to enter into those friendly social relations with Anglo-Indians which native customs and manners have hitherto rendered very difficult in most parts of the Indian Empire. We may point to the reception given to Syed Mahmood on his return to Benares, recorded in the present number of the Journal, as a valuable illustration of this. We wish that we could speak of similar opportunities having been afforded to us of showing hospitality to native ladies. The difficulties attending their coming to England are certainly very great; without taking into account the extreme prejudice which exists in India to such a step, their seclusion from English society in their own country, and their ignorance of our language prevent such a visit being at present a course to be much urged on them, though we hope that no long time may elapse before they can accompany their relatives who visit our country. Many years have elapsed since Judge Manockjee Cursetjee brought his highly educated daughters to England. The results of their visits have been most important, and led to the establishment at Bombay of the first native girls' school in India (not missionary), the Alexandra School, which has led the way in female improvement. Other Parsi ladies have accompanied their friends to England, but hitherto they have seldom given us an opportunity of becoming personally acquainted with them. The visit of a Brahmin lady to England with her husband in 1871 has, we trust, been very beneficial to herself and family; she accomplished the journey with perfect safety to herself and the infant born in our country, and carried back with her tokens of kindness which proved to her countrywomen the friendly feeling of their English sisters. Another Hindu gentleman brought his wife as far as Bombay on the way to England, and every preparation was made for the voyage, but further consideration led them to defer this until the lady had

acquired a knowledge of our language. Other circumstances have occurred, showing that an increasing desire is felt for obtaining the advantages of English society for native ladies. All such steps must however be taken very cautiously.

The establishment of the Central Office in London will, we trust, prove a great advantage to native gentlemen who visit our country. By first corresponding with the Secretary, Mr. Pears, arrangements will be made for them on arriving, and the difficulties will be avoided which were alluded to in our last number.

In our own country the first object is to extend an interest in India and knowledge of her. It is a matter of surprise and regret to the natives of that great country, that while we are politically so closely connected with her, and while the English education which they receive renders them so conversant with Western literature and the history of this country, we know so little of them, and that the thin attendance in our houses of legislature indicates so little general concern in their welfare. It will be observed in the report of the Leeds Branch of this Association, that efforts have been already made by their Committee to excite more attention to this subject in the members of Parliament with whom they are connected, and to influence the public press. It is hoped that arrangements may soon be made to establish Branch Committees in other towns, who may similarly exert themselves. In the meantime it would be desirable that in as many towns as possible there should be "correspondents" with the Central Office, to whom the Secretary might transmit information from time to time, and who may be centres of communication with other subscribers in their neighbourhood. Any members of this Association willing thus to become correspondents, will kindly communicate with the Central Office.

The history of female education in Bombay indicates a very different state of society from what exists in the other Presidencies, and one which reflects the highest credit on the educated portion of the native population. The establishment of schools for the instruction of girls originated with the Students' Literary and Scientific Society.

The Parsis, however, undertook the work of education independently of this society. In November, 1848, a society was founded, through the munificence of Sir Jamsetjee Jejeebhoy, called the Parsi Benevolent Institution; a part of the agency of this consisted in the establishment of girls' schools. The Parsi girls' schools were first called into existence through the exertions of Mr. Dadabhai Naoroji and a few friends, aided by his excellent mother. The schools remained under the management of the Students' Literary and Scientific Society until the year 1856, when, the society's funds becoming low, and the Parsi community, being now fully sensible of the importance of education, the leading Parsis formed themselves into a Girls' School Association, exclusively for the benefit of those who hold the religion of Zoroaster. The parents who can afford it pay a rupee monthly to the school funds for each child; none are, however, debarred from education by being unable to pay, and all are treated alike, whether or not they pay a fee.

The most remarkable institution for female education existing in India is the Alexandra School, established by the Parsis for their daughters. It owes its existence chiefly to

the persevering efforts of Judge Manockjee Cursetjee, who, having first given his own daughters the benefit of a liberal education and acquaintance with English literature, desired that others should receive the same advantages. A quarter of a century passed by before the seed he had sown sprang up, and came sufficiently to maturity to enable him to accomplish this most important step. The school is now established on a firm basis. Young Parsi girls and a few Hindus receive an English education from lady teachers. This school is the first of its kind in the empire, and its actual success will doubtless lead to more extended efforts of the same kind.

This school has continued successfully to introduce to a higher education the young ladies who have attended it. We read in the Bombay *Argus* of December 21, 1872, the following very encouraging account of this and another girls' school:—

"ALEXANDRA NATIVE GIRLS' ENGLISH INSTITUTION.—Monday was a gala night in the history of the Lowjee Castle at Parell. The occasion was the presentation of prizes to the girls of the Alexandra Institution, founded in 1863 by the persevering efforts of Mr. Manockjee Cursetji, to give to native girls the blessings of an English education upon sound moral principles. It was really a very great pleasure to witness about 50 girls, reciting choicest extracts from the poets. 'Casabianca' was recited very well by Dhanbai A. H. Wadia; 'Wolsey and Cromwell' by Jarbai M. Nasarwanjee, and 'Home' by a Hindu girl, Nanbai, one of the daughters of Mr. Hurrychand Sadashivaji. The recitation of the last girl was not only harmonious but also very effective and uttered with feeling. She carried away the Sykes' Medal (in honour of Col. Sykes, F.R.S., late Chairman of the East India Company) and another equally valuable prize. This is the second occasion on which this high distinction has been won by a Hindu girl, it being in 1870 awarded for the first time to Miss Ramchandra Bulkrishna. The other reciters Ratanbai D. F. Kama and Meherbai S. S. Bengalli, who had selected the well-known passages from Longfellow, 'Psalm of Life' and 'Excelsior.' The singing which

followed was very good indeed. It was gratifying to observe native girls singing English songs with such euphony. Some of them had also done very good drawings. Who would have thought of this a few years ago? Why, some of these girls will put into the shade boys of our high schools. The Hon. Mrs. Deane, the Hon. Mrs. Rogers, Lady Sassoon, Mrs. A. H. Wadia, and the other ladies, were much pleased with the progress that had been made. And the notable instance was, that Hindu ladies, about a dozen in number, attended this exhibition, sitting side by side with their European sisters. We observed Mrs. H. Sadashivaji, Mrs. Bhaskarrao B., Mrs. B. M. Wagle, Mrs. Sadashiva M., Mrs. Ganpatrao Moroba Pitale, Mrs. Sitaram Moroba, Misses Atmaram Pandurang, Miss S. Harrychund, Miss Sadashiva, Misses Damodherrao, &c. The halls were beautifully arranged and splendidly lighted, and the whole presented a delightful spectacle. Refreshments were freely and liberally given to the assembly, and all the girls were entertained sumptuously with puddings of various descriptions. We earnestly trust that European ladies and gentlemen will manifest more interest in this Institution, for, we think, it is destined to create a great change for the better in Hindu society. We would very much wish that our millionaires, instead of scattering their wealth to other objects of less utility, will endow this Institution *permanently*, whereby it will be free from want. Suppose two or three lacs were invested and the interest devoted to the dissemination of English knowledge and literature among native girls, it will be productive of great good. We would also in that case, recommend to have a branch or second school on the principle of the Alexandra, in the native town, where numerous girls will avail themselves of its benefit; as at present situated the distance of the place is a serious bar for Hindu parents to send their daughters to the Fort. Our University and other local Institutions are now amply endowed, in fact some of the endowments at least three or four we know of are really superfluous; they therefore do not require any augmentation, and if Sir Gowasji Jehanghier, Mr. Ardeseer Hormasji Wadia or some other opulent citizens of this enlightened city will come forward and carry out the suggestion we have made, he will eternally earn the gratitude of the whole native population."

"NATIVE ENGLISH SCHOOL, PARELL.—The annual exhibition of the Native English School was held at Parell on the 17th inst. Dr. J. Gerson da Cunha presided. The hall of the school was crowded. After the prizes, consisting of books, had been given away by Mr. Khunderao Janardin and Mr. Ramkrishna Sakharam, Mr. D. V. Panandhikar, the secretary, read the annual report. The Chairman said he must acknowledge publicly the progress this institution had made, and said he was very glad to learn that Mr. Muncherjee Framjee Cama had given his bungalow for the use of the school rent free. Some men even in Bombay looked upon education as an insignificant object; and, consequently, did not take as much interest in the Institution as they ought to do. But education was not insignificant, as it had the power of raising individuals as well as communities from a lower to a higher condition, in which they might learn what were their rights as well as their duties and responsibilities. It was education that made us simple in mind and divested us of all those eccentricities produced by vanity, resulting in the pomp and ostentation so common in this country. It is from want of education that some of our countrymen are engaged in the nefarious traffic in human beings, but we might expect that the descendant of these men will be the first to go in pursuit of higher aims, and to carry instead, under the fostering care of the British Government, the best Government this country had ever seen—(great applause)—the torch of civilization into the very heart of Africa. If this event ever come to pass, it would be because the plant grown from the seeds now being sown here with a liberal hand was producing fruit. The speaker added 'may God prosper your work.' After a vote of thanks to the chairman the proceedings terminated."

The number of the natives of India who visit England is rapidly increasing, and the effect on their countrymen of their residence among us greatly depends on the reception they meet with on their return to their own country. They have often to meet with slight and persecution from those of their friends and relatives whose prejudices have been offended by their foreign travel;—they themselves also miss the refinements and social intercourse to which they have now become accustomed by their residence in England, and the habits of Indian society usually preclude them from being admitted as in England to European society. It is then with great satisfaction that we read in an Allahabad paper the very satisfactory reception lately given at Benares to a Mahommedan gentleman who has just returned there, and learn from himself the impression which a residence in England has made upon him.

Those among us who happened to be returning home from India in March, 1869, will well remember a venerable Mahommedan, who, with his two sons and his nephew, was on his way to England. This was Syed Ahmed, a gentleman well known and highly respected, not only for his high character and his influence among his countrymen, but for the part he took at the time of the mutiny in supporting the British power. On that occasion he received from the Government a pension, and various marks of distinction as acknowledgements of his services. He strongly felt that a more intimate knowledge of each other was the best preservative against future difficulties, and, though advanced in age, undertook the voyage to England with the young men, two of whom had obtained Government Scholarships for three years residence in England. They were received in

our country in a friendly manner, and the last on his return thus gives us his impressions :—

(From the *Allahabad Pioneer*.)

"On the 26th instant that fine old gentleman, Syed Ahmed, gave a public dinner at Benares to welcome his son, Syed Mahmood, who has just returned from a most successful career of four and a half years at Cambridge and Lincoln's Inn. A very notable feature in the evening's entertainment was the presence of a number of Mahommedan gentlemen, among them the Nawab of Loonwaree, Moulvie Mehdee Ally of Mirzapore, Moulvie Zainool Abadeen and others, all of whom ate at table in common with their European friends. This is, I believe, the first time in the history of these provinces that Mahommedans in any number have sat down to dinner with Englishmen. This result is owing to the steady exertions of that excellent and talented man, the host on this occasion, who, although abused by some of his co-religionists and looked on askance by some of the European community, has nevertheless worked continuously and steadfastly, trusting to time and his exertions for his reward. He has long perceived how prejudicial it is to his race not to have that great social banner—a dinner, in common with men of every nation and every creed; and how contrary to his religion and to common sense is that custom prevalent amongst his race in India, of not eating with Europeans—a custom entailed on his people by centuries of contact with Hinduism. He knows full well the aspect of the matter from both sides; how English gentlemen complain, and with reason too, that there are but a very limited number of Mahommedan gentlemen, whose habits and ways of thought would make it at all a pleasure to sit at the dinner table with; how native gentlemen complain, and with just as much reason, that many English gentlemen look upon them as intruders, and take no trouble whatever to make them feel at ease. He knows also what difficulties the difference of language presents in the way of real social intercourse; how few natives know English sufficiently well to enable them to join thoroughly in that social chit-chat which is the very essence of good dinner conversation, and how few Englishmen there are, comparatively, who can keep

up an ordinarily intellectual conversation in Oordoo. He does not, however, despair. There are signs in the times now that real social intercourse between the English and their native brethren is not very far distant, and certainly if all the Mahommedans were like Syed Ahmed and Syed Mahmood that desirable consummation would be very close at hand.

"At the dinner in question were Mr. Shakespear, A.G.G. and Commissioner; Colonel Walker, V.C., "The Buffs"; Mr. Maynard Brodhurst, C.S.; Colonel King, commanding 13th N.I.; Mr. Lumsden, C.S.; Major Readon, R.A.; the Rev. Messrs. Nicholls and Sherring; Majors Moseley and Playfair, 13th N.I.; Captain Blakesly, "The Buffs," and about thirty other residents of Benares, European and native. After dinner Mr. Shakespear proposed the health of Syed Mahmood in a few well-chosen words and requested him to give an account of his experiences in England. After the toast had been drunk with all the honours, Syed Mahmood gave the following, very fluently and feelingly:—

"Mr. Shakespear and gentleman,—It affords me the greatest satisfaction to find myself surrounded by a large number of the English community of this city, as well as by some of my own countrymen assembled here to-night to dine at the same table, as a mark of favour to me. It is the more pleasing to me to find myself thus situated so soon after my arrival, for the cordiality with which the toast has been drunk is far more than the fondest hopes I could possibly entertain. But, gentlemen, by whatever feelings of pride, of satisfaction, and of gratitude I may at the present moment be animated, I cannot help regarding this meeting of far greater importance than a matter of mere personal favour. I regard this as a demonstration of a feeling which has commenced, and I hope is daily growing, among the Anglo-Indian community—a feeling to unite England and India socially even more than politically. The English rule in India in order to be good must promise to be eternal; and it can never do so till the English people are known to us more as friends and fellow-subjects, than as rulers and foreign conquerors. The 26th of November, 1872, will always be remembered in the annals of Indian society as the day on which Englishmen first joined at a public dinner with the Mussulmans of India. It is in this fact that I am cheered to see

the most healthy symptoms of our future prosperity and the best promises of a social amity between the Mussulmans of India and their Christian fellow-subjects. To me personally it is a matter of no ordinary pleasuse, for I parted from England with feelings of a very mixed nature. It was not entirely with pleasure that I looked forward to returning to my native country, and to my old friends. It was with pain that I looked forward to being separated, perhaps for many years to come, from a society in which I had spent four years of the most important portion of my life with great happiness and advantage. When I left England I could not help feeling with anxiety that I was perhaps destined no longer to enjoy the advantage of the refined society of Englishmen; but the manner and friendly way in which we have spent this evening justifies a hope that, though separated by thousands of miles from the land of Britons, I may not altogether be deprived of the advantages which I had the good fortune to enjoy during my residence in England. Mr. Shakespear has asked me to give you some idea of what struck me most in your country. It is no compliment when I say that it was neither the great mechanical power of England, nor her extensive labour, nor even her wealth that produced in me feelings of the greatest admiration. It was the refinement of the English society and its institutions that I took the greatest interest in and admired most. The society in England, which at first appeared to me to be a net-work of the most complicated nature, is perfectly clear to me now, and it is only just to say that I cannot conceive a nobler human being than an English gentleman of good birth and good education. It is in this persuasion of mind that I recognize no rank in society higher than that of a gentleman. I am no republican in politics, but in social matters I certainly feel that there can be no rank higher than that of a *gentleman*, if the word is good enough to express my meaning. As a social republican, I attach no great importance to birth or any other matter of chance; but at the same time I cannot help saying that the disadvantage of having no family traditions is a disadvantage which education alone can very seldom overcome. I have dwelt thus much upon the social peculiarities of England, for I believe that to be by far the greatest secret o her prosperity and greatness.

"Gentlemen, I have already detained you long, and it is not my intention to give you a lecture upon England in responding to your good wishes; I have only attempted to say what I honestly feel, and of the truth of which I am sincerely convinced. But to express to you in a way at all adequate the intensity of my sensations upon the present occasion is beyond my power, and perhaps a needless task. I can only say that no language of mine can possibly do justice to my feelings, and that I regard this meeting as the beginning of a great revolution in the society of India, and a matter of equal satisfaction both to the English community and the native gentry of this country. And, gentleman, because we are all assembled here at the same table, and because it is an occasion of more than mere personal interest, you will allow me to express in a public manner what I privately feel—the gratitude which I owe to my father for the liberal manner in which he has conducted my education. He has done for me far more than the most unreasonable wishes of a son could justify him to expect from his father, and I mention this as an especial point of satisfaction because I have sincere hopes that my father's example may be followed by other gentlemen of this country. It is not because I consider myself, or any attainments of mine, worthy of imitation; but because I firmly believe that so long as my countrymen do not see that education is the most important benefit that a father can confer on his son, there can be no hope for the regeneration of India. And, gentlemen, while talking of education and especially of the advantages that I have derived by my residence in England, it is hardly possible for me not to mention a name which will ever be remembered by me with feelings of the greatest respect and gratitude. It is the name of our present Lieutenant-Governor, Sir William Muir, to whom, I may say, I owe all that I have gained by my education in England; for without the favour which I had the good fortune to receive at his hands, I think my intended voyage to England would have been very doubtful, and perhaps never accomplished. At an age when most young men are at school he nominated me to an appointment, for which I have no doubt he could have got others of greater ability and greater promise. I have ever since tried my best to make myself worthy of the estimate which he made of me; and I only wish

that he had a few more years to remain amongst us in this country, when he could see whether his hopes, which he was good enough to entertain for me, were at all destined to be realized.

"And now, gentlemen, before I sit down, I must again remind you that our assembling here to-night in a friendly way foretells great things for India. The British rule in India is perhaps the most wonderful phenomenon the history of the world has ever seen; and I sincerely hope that the results which are destined to follow from it will be still more wonderful. I have heard it said that the English rule in India is for the sake of England. I have also been told that England rules India for the good of India. I for one am an advocate of neither of these opinions. I regard the British rule in India as a benefit both to India and to England, and the more we advance the more clearly we shall see the advantages which both countries desire from this union. The prosperity of India is the prosperity of one of the most important and most intrinsic portions of the British empire, and it is my sincere conviction that any policy must be unsound which does not consider the interests of the two countries identical. I do not consider that the mission of England in this country is to educate it in order to leave it. On the contrary, I hope a day may come when the people of India will regard England, not as a greedy accumulator of wealth, nor as a foreign tyrant, but as a mother from whom they derive nourishment and support, both material and intellectual. That will be a day of the greatest prosperity to India, and of the greatest glory to England. The British rule in India will then be upon a basis of eternal strength—fearless of any foreign aggression or inimical policy. The more we advance in our polical course the stronger will become the ties of friendship between us, and the British rule will then be regarded, neither as a rule of conquest and of arms, nor as a calamity to India, but as a great blessing from heaven.

"Captain Graham then proposed the health of the host, which was most warmly responded to. Syed Ahmed spoke in Oordoo to the following effect: —He expressed his thanks to the assembly, and his great pleasure at finding himself in the company of so many Englishmen and Mussulmans—all dining at the same table at his house. He said that he always held it as a truth that

mankind were created to do good to one another, and to enjoy each other's society in this world. To one who believed in this universal brotherhood of man how much satisfaction such a meeting would afford, where those so intimately connected in their political relations should join with feelings of mutual friendship and cordiality. He expressed it to be his opinion that the religion in which he believed taught no other feelings towards Christians than those of real friendship. If there is any nation in this world with whom the Mussulmans ought to have friendly intercourse it is the Christians, who are styled in the Mussulman Scriptures as the people of "the book." He also said that he had done his best to improve a feeling of friendship between the English rulers and the Mussulmans of India, and that he did not entertain it as a mere opinion, but had sent his son, then present, to England for accomplishing his education. In doing this he hoped to establish an example for the Mussulmans of India in order to impress upon them the importance both of a friendly intercourse between the English rulers and their Mussulman fellow-subjects, and the importance of educating their children. He considered that being born or educated in a civilized country was a fortunate thing for a man, and in order to show the truth of it by practice itself he had done, as he believed, an act of the greatest friendship to his son by sending him to England for education. He then dwelt upon the object of his own visit to Europe, that it was not for any business he went to England, but simply to study her people and their institutions. He then said that his son ought not to consider only one visit sufficient, but in future to take, if circumstances allow, other opportunities of visiting Europe, and that he himself had a wish and a hope to see England again, and spend a few months of happiness in Scotland in the neighbourhood of his old friend, Captain Graham."

ENGLISH INTELLIGENCE.

The public prints have announced the call to the English bar of Krishnara Gopal Deshmukh, Esq., who has just returned to his own country. This gentleman is perhaps the first high caste Marathi Brahmin from that part of India who has obtained this distinction. The family to which he belongs, the Deshmukhs, originally from Poona, has held a distinguished position in various parts of the Presidency; as many as six judges being found among them. After taking the degree of B.A. with first class honours at the Bombay University, he remained a year as assistant superintendent at the Secretariat in that city, and having a Government Scholarship conferred on him, he came to England in May, 1869; and after studying at Lincoln's Inn for three years, he was called to the degree of barrister-at-law in the Michaelmas term of 1872.

He was elected in 1871 a member of the Royal Asiatic Society (being proposed by Sir Bartle Frere and supported by Sir Henry Rawlinson and Sir George Clark), of which he is now a life member. He was presented at the Court of St. James's at the Levee on April 13 last, by Her Majesty's Principal Secretary of State for India, the Duke of Argyle. He leaves for his own country with the best wishes of his many friends for his future successful career.

INDIAN INTELLIGENCE.

A Bombay paper announces that the Government has closed the Normal Female School, which was commenced in that city four years ago. This statement is entirely incorrect. The death of the English Superintendent last summer rendered fresh arrangements necessary. We learn from the Director of Public Instruction, by the last mail, that a very satisfactory plan had been adopted, and that the students of the Female Normal School will be transferred to the Alexandra School. With this a Parsi School of young girls has been connected with the native gentleman who established it. There will thus be a suitable school in which the students can practice the art of teaching. It is hoped also that the small model school at Girgaum established by Miss Carpenter, on her last visit to India, may be employed for a similar purpose. It is satisfactory also to know that at Poona, a training school in connection with a girls' school is going on successfully under an experienced Lady Superintendent. We learn from the Director that this school has already sent out teachers, and may thus be considered as leading the way. At Ahmedabad, where students have been trained by a Lady Superintendent in a large girls' school for the last four years, on our pupil teacher system, five Hindu ladies have recently passed a Government examination, and are prepared to take charge of schools as teachers.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow subjects.

To coöperate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are,—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

Also, by showing kind attentions to young natives of India who are in Great Britain for education.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

An annual subscription of 10/- and upwards constitutes membership and entitles to the Journal.

Subscribers of 5/- annually will receive the Journal.

☞ The financial year commences on January 1st of each year, when it is requested that contributions will be forwarded with as little delay as convenient, to the Treasurer, Mr. PEARS, at the Central Office, 1 Adam Street, or to the Honorary Secretaries.

NATIONAL INDIAN ASSOCIATION.

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Communications for the Journal to be sent to the
"Editors of the Journal,"
Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 27,—MARCH, 1873.

LONDON

W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:

ISAAC ARROWSMITH, 11 QUAY STREET.

JOURNAL

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No 27. MARCH. 1873.

PRISON DISCIPLINE IN INDIA.

THE following account of a gaol in Bengal is extracted from the "Overland Summary" of Jan. 17, 1873. It is most satisfactory to observe what progress may be made in the gaols in India when the attention of the Government is directed to the subject. The great progress which has in so short a time been made in the Gaol of Jessore, will, we trust, lead to still further radical alterations which are required in all the gaols in India;—viz., first, a provision for the separate sleeping of the prisoners, instead of their being locked up as at present in association in large dormitories for twelve hours every day, which must give rise to much moral contamination;—and, secondly, a provision for good intellectual and moral instruction. These two points have been universally considered, by all acquainted with the acknowledged principles of prison discipline, as essential to reformation. It is indeed very important as a preliminary measure that strict discipline should be maintained in gaols, and industrious habits enforced; they should of course be deterrent as well as reformatory. The improvement already effected in Jessore Gaol will be, we trust, the precursor of still further progress:—

"Few, if any, of the multifarious radical reforms inaugurated in the various departments by the Lieutenant-Governor of Bengal have attracted so much earnest attention, from the press and the

general public, as those he has sought to introduce, and not altogether ineffectually, in the Gaol Department. Mr. Campbell, on assaulting the government of the province, found the generality of the gaols within it were little more than mere workshops, where several kinds of trade were taught; and as long as a prisoner performed his allotted work in any manner he pleased, he was subject to barely any other control than the restriction of his personal liberty within the precincts of the gaol during the day, if there employed. Under such circumstances discipline was necessarily lax to the extreme, and prisoners were not sufficiently punished for, or deterred from, crime.

"The Lieutenant-Governor considering that the primary object in consigning a criminal to gaol was to expiate his crime by making him keenly suffer for it, and as an example to others (which principle cannot be gainsaid), he enjoined that punishment, and not simply labor, should be the first consideration. * * * *

"About two or three months ago Dr. H. C. Bowser became Superintendent of the gaol, as the Civil Surgeon in this capacity of gaol officers is now designated, and he at once vigorously set about improving all matters connected with the direct management and internal economy thereof; an uniform system of the severest discipline was stringently enforced; the full quantity of work was rigorously exacted; sanitation was more carefully attended to; in short everything relating to the gaol was improved as much as possible. But the reader will be best able to understand and appreciate the system introduced there, by a description of it, which I shall proceed to give.

"At 6 o'clock in the morning the gong sounds the *reveille*, when the doors of the dormitories are opened, and the inmates, who have previously neatly folded up their beddings, are first mustered in the front yard, and then sent to the respective occupations assigned them, at which they remain actively engaged, closely watched to prevent them idling or engaged in conversation with one another, till 10 A.M. At that hour the gong is again struck, and the prisoners are marched off to bathe in an adjoining tank; and this takes up about half an hour, when they proceed and draw themselves up in the yard in double (parallel) lines some seven or eight feet apart. The morning meal is placed before them in separate

platters by the cooks, and the prisoners sit to it at a given signal. The utmost regularity and silence prevails while they are eating—in fact at all hours—and the meal being finished in the course of half an hour, they all rise simultaneously at another given signal, and proceed to resume their work, at which they remain busily engaged, without being allowed to speak, as usual, till 5 P.M. The gong is then once more struck, and the prisoners, after taking about half an hour in arrangiug and putting aside their work, are drawn up in the yard as in the forenoon, and in a similarity quiet and orderly manner eat their evening meal. This occupies about thirty minutes, after which they arrange themselves in gangs facing the entrances of their respective dormitories, are counted and marched in, and shut up till the next morning.

"Thus it will be seen that the prisoners have ten hours of really hard labour, and a couple of hours for bathing, eating, &c., every week day, during which space of time they are not allowed to converse with each other—a very great hardship to the chattering Bengalee—while as much as twelve hours are allowed for rest and sleep at one stretch, *i.e*, from 6 p.m. to 6 a.m.

"There are a large number, over a hundred I believe, of non-labouring convicts, *i.e.*, those sentenced to simple imprisonment, who are kept in a separate ward and yard, where they are exercised at a trot twice or thrice a day for sanitary considerations. These are the drones of the gaol, and their idleness, listlessness and apathy appear in strong and painful contrast with the busy work of labouring convicts going on around. They contribute nothing in the shape of work towards their keep, and hence it is that gaols can never become self-supporting.

"Another separate ward and yard are provided for female prisoners, who have suitable work to engage them during the working hours; one among their number is chosen as task-mistress, who is made responsible that each one of the rest perform the full *quota* of work assigned her.

"In like manner among male prisoners certain are selected as task-masters, and placed over the remainder when working; and as these overseers, as they may be called, have to strictly account if any prisoner has been idle in the slightest degree, they are vigilant enough. The practice adopted is admirable, for while the

task-masters are held responsible that the prisoners perform their full share of work, they well know that they will be punished if any placed under them do not finish their entire work, which prevents the cane being frequently resorted to—at best a cruel and degrading practice, though absolutely necessary.

"No labour whatsover in the workshops is performed on Sunday, which day is set apart for prisoners to wash their clothes, clean the inside of the building, and generally to rub and scrub all things in the gaol. Thus it is that cleanliness and neatness are so conspicuous throughout the place.

"The prisoners are subject to three different descriptions of labour, which vary in degree according to their capabilities of performing them. A spacious vegetable garden is attached to the gaol, which is already creditably managed, and is going to be greatly improved. Mr. Campbell's scheme of having model farms in district gaols is excellent and practicable,* and one which I should very much like to see commenced in the Jessore Gaol, as I am sure, for various reasons, that it would here prove *un grand succes*.

"The domitories, which are dry and well ventilated, are swept immediately after the prisoners leave them in the morning by a set of sweepers taken from that caste among the prisoners, who are employed for sanitary and other purposes, which keeps them actively engaged all day. No smell can be anywhere detected, even in the closets, as the dry earth system of deodorising is very strictly observed.

"Certain of the prisoners are retained for culinary work, and the kitchens, pots and pans are all kept beautifully clean. The food supplied appears to be sufficient, and evidently nice and well-cooked. These cooks, when unemployed in their vocation during the working hours, are not allowed to remain idle, but made to do odd jobs here and there in the gaol.

"The hospital is situated on one side of the gaol and distinct from it: here the native doctor is very intelligent and active, and the invalids are in all respects well cared for and attended to. Everything in and about the place is kept scrupulously clean and

* This subject it is impossible to do more than allude to here, as it cannot be discussed within the compass of a single paragraph; but I may return to it on some future occasion.

neat; and a pretty flower garden is being planned out round the building, which will, when completed, beautify it exceedingly.

"From the facts above disclosed, the reader will observe that while prisoners are kept hard at work for full ten hours, almost consecutively, out of the twenty-four, and that in perfect silence and with great regularity, which is dreadfully galling to the Bengalee, they are at the same time allowed good and adequate food, and in every wise properly looked after. Discipline is very rigidly maintained, as the Superintendent appears to be almost a martinet; and this is most irksome to natives of Bengal, who revel in disorder and confusion, and abhor all restri tions of any kind. The gaol is by such means made what it should be – a place where a prisoner sentenced to rigorous imprisonment, besides being compelled to perform hard and distasteful work, has to submit to a system of strict discipline and close supervision, which effectually prevents him indulging in any way, and causes him acutely and incessantly to feel his degraded and forlorn position as an outcast *pro tem.* from the society of mankind. These ideas, no doubt, appear terribly harsh to the Bengalee, who regards the Government as his parents *(ma, bap)*, and expects when he commits a crime to be treated as an erring child; but as our legal maxim has it—*Justitia non novit patrem nec matrem.*

"The Lieutenant-Governor has not yet visited Jessore, but he will, no doubt, do so ere long, as he appears to be resolved upon seeing all the districts in Bengal, in order to judge for himself how the actual work of Government is carried on everywhere. When he comes to this station he will not fail to see a gaol in which his views of discipline, &c., have been introduced with marked success. And to any one desirous of ascertaining how the changes Mr. Campbell has directed to be carried out in the gaol system operate, I would simply say—visit the Jessore Gaol."

FEMALE EDUCATION IN INDIA.

The Indian Government has hitherto abstained from giving that effectual help to female education in India, which has been so important to the elevation of the country in the case of the other sex. It has been animated doubtless in this course by a conscientious desire to abstain from any interference with the social customs of the Hindus. But the time is come when in most of the great centres of civilization in India, there is a great desire on the part of educated natives of India to obtain a higher degree of real education for their daughters and future wives, than can be accomplished without the aid of enlightened and trained European ladies. We gladly extract some remarks on this subject from a paper recently read by J. H. Stocquelar, Esq., for the East Indian Association :—

"It has been said—indeed, it may be affirmed every day, and Englishmen have happily the means at hand of endorsing the assertion—that in moral influence woman is unquestionably superior to man. 'Woman's character produces a wider and more powerful impression on man than man's character on woman. She makes him better or worse, according as she is good or bad, for what she is he more or less becomes. Where women are educated and trained to virtuous habits, men rise in the scale of civilisation ; where women are cribbed and confined, shut out from the gateways of knowledge, and treated mainly as the ministers to man's lusts, man deteriorates and decays.' Now, though the women of India have very much descended from the position they occupied in social life before the Mahommedan had planted his foot at Lahore or Delhi, and the terrible Mahratta horsemen had spread desolation in provinces, and uprooted domestic relations in a thousand quarters, we may hope that the elements of goodness, and even of greatness

still abide in their gentle bosoms. If the Hindu men will not accept the moral tenets of Christianity, let them take to the study of their own teachers in respect to the sex. It is one of the most commendable features of the institutes of Menu, that the peculiar care of woman is invariably inculcated. He insists upon tenderness and affection, and denounces violence in emphatic language. Other sages have followed in his footsteps. 'Strike not, even with a blossom, a wife guilty of a hundred faults.' And these and similar manly injunctions had their fruits in giving women their proper position and influence. Several of them, placed by the accidents of birth in the possession of power, manifested great wisdom and administrative ability. We read that in the thirteenth, seventeenth, and eighteenth centuries women reigned; and in contradiction to the axiom that 'when women reign men govern,' those females jealously kept the reins in their own hands. The reign of Ahalya Bai, a Mahratta woman, of superior mind, occupies one of the brightest pages in Indian history. For thirty years she governed many millions; and Sir John Malcolm, than whom no one had more closely studied the history of the people of Central India, said of her, 'She appears to have been one of the purest and most exemplary rulers that ever existed, and affords a striking example of the practical benefit a mind may receive from performing worldly duties under a deep sense of responsibility to its Creator.' Other examples might be cited of able female rulers. The Begum Sumroo, who died some five-and-thirty years ago, had many fine qualities; and the present Begum of Bhopal, with whom Lord Northbrook has lately had an interview, is a very superior person.

"But in spite of institutes and dogmas, injunctions, entreaties, and threats—in spite of the protection afforded by the British government—notably in the abolition of suttee and the suppression of the cruel practice of female infanticide, which touched the tenderest chord in woman's nature, the women of the East have unquestionably fallen from their ancient estate, and receive hard measure at the hands of their lords and masters. It is an ascertained fact that in 1871 there were no fewer than 244 cases of wife murder in India—not amongst the lower classes and violent Mahommedans only—but amongst the Brahmin and Rajpoot castes,

who are told in the Mahábárhat that 'of all sins killing women is most heinous.'

"Let us efface this monstrous outrage; let us raise the Hindu and Mahommedan women from their abject and degraded condition, and convert them into mighty instruments for the intellectual and moral elevation of their fellow-creatures. How this is best to be accomplished will be a subject well worthy the attention of the government, and not less befitting the ministers of our Queen than other noble acts of statesmanship. I believe that if English and American ladies of the Nightingale and Carpenter stamp were encouraged to acquire a philological knowledge of Hindostanee, Guzeratte, Tamul, or Mahratta, to begin with—leaving a colloquial acquaintance with one or other of the languages to a later period, and amidst the opportunities of direct intercourse with the people—they would soon fit themselves to undertake the direction of native female schools. And if the government would apply the magnifying-glasses of an enlightened statecraft to the claims of the educators, make them a liberal allowance in promotion of their studies, send them out to India in a manner befitting their lofty mission, and give them handsome salaries, there is no doubt that a firm foundation would be speedily established for the civilisation of the whole empire. The position and duties of governesses and schoolmistresses in England have not been sufficiently honoured to import much zeal to my countrywomen in the work of education, but during a five year's residence in the United States of America, I was in the habit, almost daily, of visiting the public schools, and there beheld numerous ladies of gentle birth and breeding engaged in the solemn duty of imparting to thousands of their own sex the rudiments of material knowledge, and impressing upon them the value of moral conduct in the affairs of life. From among such women—if our own country does not supply the adequate *personnel*—many admirable instructresses might be selected. For some time past the American mission in Burmah has enjoyed the co-operation of such persons, and I believe the results have been very favourable."

NATIONAL INDIAN ASSOCIATION.

London Branch.

The second Lecture of this season took place at the Central Office of the Association, 1 Adam Street, Adelphi, on the 22nd ultimo, the lecturer being Krishna Govinda Gupta, Esq., of Bengal; Mr. Iltudus Prichard, the Chairman of the London Branch, presiding. The subject of the lecture was, "The Two Races of India,"—viz., the Hindus and the Mahommedans,—the former of whom, said Mr. Gupta, were about one-fourth of the whole population of two hundred millions. The proportion however varied in different provinces, the Mahommedans being one-third in Lower Bengal, while in Southern India they were less than a fourth. In Eastern Bengal they were very numerous, partly because when they reached those districts, their hostility to the Hindus had become diminished.

There was great prosperity under the early Hindu rulers, under whom however the aborigines were driven into the hills and forests or enslaved (becoming the Sudras). By this Arian race were composed the Vedas, 1,500 years B.C., the writings of Manoo assuming shape 600 years later. The classic age of the Hindus was 200 years B.C.

The laws as given by Manoo were most humane, such maxims as "Let not a man on horseback kill one on foot" being common. The Rishis prosecuted the study of philosophy with ardour; mathematical problems were succesfully solved; while the Sanscrit language was the most perfect in the world. At last all this civilization gave way under Mahommedan conquest and fanaticism. The first Mahom-

medan victory was in 664 A.D.; and under Aurangzebe that rule reached its zenith,—"all India was brought under one umbrella." Thus our monuments perished, our love of freedom was checked, our women were freed to adopt the life of the zenana, a perpetual feud between the two races was established, and the whole result was a loss to India. So little fusion between the two races had even now been established that if the English withdrew, an explosion would immediately take place, and anarchy would follow. But there could be no true growth for India so long as she remained under the tutelage of a foreign power. She must be governed by men of her own soil; but for this, the two races must first come to a good understanding. They should unite and form a common cause. There had been no such coalition as yet, because the Mahommedans came as conquerors and remained as such,—the distinction between the governing and the governed race having always been maintained. Hence a constant bitterness. Both races had had their own literature,—but only for the few, the mass remaining in ignorance. Religion was the most important cause of disunion. The Hindus were attached to their ancient faith,—the Mahommedans to a new one diametrically opposed to the former. The Hindu religion was the only one admitting no converts;—hence no increase in its followers except that resulting from the growth of population. Every act of life was interwoven with it,—sleeping, eating and drinking: every breach of life's routine was a sin, attended with punishment in this world and the next. The different castes were as much divided from each other as if they were different nations,—without intercommunication of any kind. Well he remembered having refused to touch his dinner, because the shadow of a man of low caste had fallen on it! The kitchen was a sanctuary, and ladies had therefore to devote themselves to cookery.

The Mahommedan fanatics poured forth with the Koran in the one hand, and the scimetar in the other; thousands of victims fell in Rajpootana,—slaughter and the desecration of temples everywhere. The higher and civil and military offices were denied to the Hindus under the new rulers,—the revenue department being the only exception, because there Hindus could not be dispensed with. Under Akbar the two races were placed on an equal footing, and the families of the Emperor began to marry with families of Hindu Princes: but bigotry again prevailed and persecution returned. Then came the Mahratta power; and then the British era; and under this rule education has done what the Mahommedan sword could not accomplish, for the rottenness of caste was exposed. The theory of the divine origin of caste has no adherents among the educated. We begin to shake off our chains, and we see one result in the presence of Hindus in England. Education, too, has made Hindus and Mahommedans regard things in a new aspect. When they begin to dine together and to inter-marry, the great change in their relations will have commenced. Already signs of better feeling have commenced. There will be no loss through amalgamation. The Americans, although a composite people, are as much a nation as any other.

As regards language, it was not likely that the two hundred millions would ever have one language. Because the Mahommedans spoke Oordoo, it had been supposed that Oordoo would be the national language. This was not possible. A language must make its way by its own native superiority. Therefore Oordoo would not take the place of the Sanscrit derived languages; one of which, the Bengalee, was spoken by forty millions. The modern grievances of the Mahommedans were like those of a man going wilfully into a wrong place. There must be equal laws, as now, for both

Hindus and Mahommedans. Under Mogul rule the latter had a monopoly of all place and power. Now that exclusive privilege was gone, and this was the sore point. The fault did not lie with the British Government, but with the Mahommedans themselves.

In Dacca there was a school, supported by a Mahommedan, which being open alike to children of both races, and English being taught, not one Mahommedan attended, although instruction in Persian was offered. However, there were indications of a change. At Benares, Syed Ahmed received men of both races with equal respect, and dines publicly with Europeans. When this union became fully accomplished the foreigner would depart,—not under the compulsion of physical force but by moral influences,—and India would then offer to Englishmen the honour of a free citizenship.

Discussion on the paper read was then opened by Mr. Hodgson Pratt, who bore testimony to the capacity for administration exhibited by those Mahommedans who had consented to qualify themselves for the public service; and alluded to the possibility of the Hindus and Mahommedans finding a common religious stand-point as a result of the natural devotional instinct of the Eastern races, combined with the influence of free thought.

Meer Hakim, a Mahommedan gentleman from Bombay, corroborated all that had been said by the lecturer. The Mahommedans were essentially conservative, but they were gifted with great self-reliance. In Bombay they were making progress, especially in respect to education. England should not fear a coalition of the two races. She did not conquer by force of arms so much as by the fact of her being in the van of civilization. Conquests should not interfere with the usages of the conquered, but should raise them to a higher level.

The Chairman then spoke of the natural energy and ability of the Mahommedans. He doubted whether the Hindus were really so prosperous when the conquest took place, for then it could not have been so complete. The decay of their power had probably commenced at the time of Alexander's invasion. He bore testimony to the admirable system of civil law established by the Hindus, and to the value of the characteristic feature of Hindu society,—the coparcenary system of the village community.

Mr. Roy, of Bengal, spoke of the important results which might be expected from the progress of education in India.

Mr. Dutt said that it would be impossible to carry on a government under which the nation governed had no share in the administration. The Hindu Government was not a despotism, for the village communities constituted a system of self-government, nor had efforts been wanting in Hindu times to abolish caste and to sanction the marriage of widows.

Another Hindu gentleman (whose name was not announced) spoke of the necessity of coalition between the Hindus and Mahommedans. The weakness of the former would be supplemented by the strength of the latter, while the Hindus would preserve their intellectual superiority. The two combined would produce a great race and Theism would unite them in one faith.

The proceedings terminated with votes of thanks to the chairman and the lecturer.

REVIEWS.

"A CRITICAL EXAMINATION OF THE LIFE AND TEACHINGS OF MOHAMMED, by SYED AMEER ALI, Moulvi, M.A., LL.B., of the Inner Temple, Barrister-at-Law, Member of the Royal Asiatic Society, &c., &c. *Williams and Norgate*, London, 1873.

[*First Notice.*]

This work is skilfully designed and powerfully executed. We have read nothing so well calculated to impress the English mind favourably to the Moslems of India, and promote respect and good will, though it is *very* severe upon us,—*i.e.*, upon Christians. But how can Protestants blame this? How can they do otherwise than groan assent, when they themselves declare, that from the fatal era in which Christians thought it more important to define aright the persons of the God head than to love God and man, Christianity became buried in ecclesiastical error, and the ages grew darker and fiercer, nearly for a whole millennium. Syed Ameer Ali engages our warm interest, even when we hesitate to give him our assent, by the moral qualities which his writing evinces. If his historical statements be erroneous or uncertain, that does not make his sentiments less noble, his earnest aims less praiseworthy, his freedom of thought less admirable. While he is enthusiastic and devout towards Mohammed,—while none of his co-religionists could throw at him the stone that he is a lukewarm and insincere Moslem,—yet his belief *in* the prophet (for that is the phrase) is wholly free from any such attachment to the letter, whether of the Koran or of traditions, as would make the things enacted for Arabia a law for the whole earth, and for ever. He earnestly maintains,

that with the growth of mankind and new circumstances, new adaptations were and are needed; new evolutions under the guidance of reason, learning and wisdom. He insists that the prophet, though illiterate, extolled erudition; and that though he could not wisely attempt to suppress slavery, he honoured the enfranchising of slaves, and set the example. Only captives of war might be enslaved, instead of killing them; and they might not be sold as chattels, but only ransomed to their friends. Slave hunting and slave dealing (says he) "patronized by dominant Christianity and sanctified by Judaism," were utterly reprobated and condemned by Mohammed. Accordingly he writes thus to his fellow Moslems, p. 261:—

"The time has now arrived when humanity at large should raise its voice against the practice of servitude, in whatever shape or under whatever denomination it may be disguised. The Moslems especially, for the honour of their noble prophet, should try to efface that dark page from their history. . . . The day is come when the voice which proclaimed liberty, equality and universal brotherhood among all mankind should be heard with the fresh vigour acquired from the spiritual existence and spiritual pervasion of thirteen centuries. It remains for the Moslems to show the falseness of the aspersions cast on the memory of the great and noble prophet, by proclaiming in explicit terms that *Slavery is reprobated by their faith and discountenanced by their code.* So will they add to their glory and to his,—and to the glory (if human lips can pronounce it) of that Eternal Being, who endowed the legislator with the genius to evolve such laws of wisdom."

"Respect for women," Syed Ameer Ali insists, was one of the most prominent precepts with the great Arabian prophet. The laws which he delivered concerning divorce, and concerning the rights and property of wives, were far in advance of any accepted in Europe for long ages. Polygamy of course remained lawful, in a wild age, where obstinate border wars

and blood feuds constantly cut short the lives of men, and left women wholly unprotected: yet the prophet made sagacious enactments against its abuses. As for his own conduct in this matter, which has been so coarsely censured by Christians, Syed Ali observes that Mohammed at the age of 25 was courted by a kinswoman much older than himself, the celebrated Khadîja, and lived in the most undisturbed and amiable harmony with her till her death 25 years later. No whisper of calumny is breathed against his conduct in this long period, during which he had one wife, and her not young. The successive marriages which he contracted when he was past 50 were (all but one) with *widows*, and most of them are referable to pity at their destitute condition, when their husbands fell in the prophet's cause, and he had no other way to protect them. Two or three of these marriages are explicable from policy, and actually (says our author) earned valuable public results. Now we do not know what is here true; but a man immersed in religious and political cares, who from youth has been a spiritual enthusiast, and has lived in unblameable domestic affection until the age of 51, does not easily all at once become a sensualist: and surely every Christian ought to rejoice, that Moslems explain quite otherwise the conduct of him whom they venerate. And concerning the *traditions*, we must say,—hard as it is to know whether they are true, or are the imaginative fictions of devout affection, yet it is wholesome for Moslems to believe everything good and pure and lovely concerning their prophet.

Syed Ameer Ali wisely prefers, when he can, to quote from Christian rather than from Moslem writers the praises of Mohammed. He several times, as a skilful advocate, puts his opponent Sir W. Muir in the witness box to give evidence on this subject. He also quotes somewhat largely from Mr. Deutsch's "Essay on Islâm," but as this is in the *Quarterly*

Review, No. 254, we scruple to fill our pages with extracts from him: p. 157:—

"Mahommed was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said.—*(Deutch.)* "Modesty and kindness, patience, self-denial and generosity pervaded his conduct and rivetted the affections of all around him. . . . He shared his food even in times of scarcity with others, and was sedulously solicitous for the personal comfort of every one about him."—*(Muir.)* "Stern, almost to severity, against the enemies of the State; mockings, affronts, outrages, persecutions towards himself were in the hour of triumph (synonymous with *the hour of trial* to the human heart) all buried in oblivion. . . . Many a time had the Prophet to go without a meal. Dates and water often were his only nourishment. For months together no fire could be lighted in his house from scantiness of means. God (say the Moslem historians) had indeed put before him the key to the treasures of this world; but he refused it."

Syed Ameer Ali earnestly sets forth the unfairness of treating the wars which Mohammed necessarily guided, as aggressive wars of religion. From the time that the people of Yathreb (thenceforward called Medîna) made him their Chief Magistrate, he must not, he says, be compared to a Hebrew Prophet or to Jesus of Nazareth, but to a Hebrew or Christian king or to a German elector whose duty is to defend his co-religionists from foreign enmity. In his own intention and belief every war was strictly defensive. That the Khalifs who followed him got into an endless train of wars, was perhaps as inevitable as were the wars of the English in India, which, at first purely defensive, gradually became the promptings of ambition, incited by uniform success. But it is a great thing that a Moslem should be able to maintain the thesis, that his Prophet *forbids* wars of aggression, and blesses national peace, commanding justice towards men of other religions. Yet, while we hold our own opinion with only a

loose hand, Syed Ameer Ali has not convinced us that the Prophet ordered the toleration of *idolatry*.

As we mean to return to this book in a second notice, we now conclude by quoting with high satisfaction its closing page :—

"Let us hope that the time is approaching when Islâm, freed from the blind idolatry of letters [*qn.* of *the* letter] and apothesis of dead men, will regain her true character; and, joining hands with the Christianity of the devoted Prophet of Nazareth, will march on together in the work of civilization. Islâm and Christianity both aim at the same results,—the elevation of mankind. *The gain of the one is the gain of the other.* Why then should the two be hostile to each other? Why should not the two harmonize? Islâm has done no evil to the world; nor has Christianity. Both have conferred the greatest benefits on mankind. Why then should not the two, mixing the waters of life treasured in their bosom, form the bright flowing river which would bear our race to the most glorious fields of humanity?"

Such accents remind us of Isaiah's noble words concerning joint blessing of the Lord of Hosts on Israel, Egypt and Assyria. Amen; say we.

We gladly extract the following review from the *Argus* of February 1st, 1873 :—

"We have much pleasure in acknowledging the receipt of a very interesting little work, printed in the *Balbhod* character of the Marathi language, called 'a Pilgrimage to Benares.' The author of the work is Mr. Hurry Gunesh, better known as Anna Saheb Putvurdhan, late Dufterdar or State accountant to Dhonderao Tatya Saheb, chief of Sanglee. The author in company of about thirty five others started on their pilgrimage in October 1871, and the work is a concise account of the various places they visited, and many of the interesting incidents that transpired during their journey. Many valuable remarks are to be found in it regarding

Muthra, Gocal, Agra, Delhi, Vundravun, Amritsur, Lahore, Mooltan Oude, Cawnpore, Lucknow, &c., places not only famous in the pages of history but which have a still growing claim upon the attention of all true Hindus. The work gives an insight into the manners and customs of many sects of the Hindus at present very little known, and there are descriptions of the places held by them in veneration now probably for the first time published in the Marathi language. Those who intend to proceed on a Pilgrimage to the sacred river Ganges, we advise to take with them if possible a copy of this work. The language is lively and engaging and well worth the perusal of our young Hindu friends, who may desire to have a few personal experiences of some of their most sacred shrines.

"It is specially satisfactory to find a person holding the position and having the independent means which Mr. Anna Saheb enjoys employing his leisure moments in producing a work of this kind, and which he has generously distributed free of charge. We should be glad to see other examples of our native friends holding lucrative and responsible positions under native princes and chiefs, thus unselfishly devoting some of their time for the benefit of their fellow countrymen.

"Mr. Anna Saheb has not failed to notice the uncivil treatment which travellers by railway have so frequently to submit to from the subordinates employed in the many railways, and makes a very proper suggestion that such unworthy conduct should be promptly and firmly put down.

"We imagine, though we have not been authorised to make the statement, that Anna Saheb, who is at present at Poona, would gladly supply a copy of his book to any respectable Hindu applicant should any spare copies of it remain."

INTELLIGENCE.

Lady Napier and Ettrick, who is President of the Madras Branch of the Ladies' Association, gives an account in a "Leaflet" of one amongst many recent efforts to promote female education in South India, from which we give the following extracts:—

"I am now able to give you an account of the progress made by the Caste Girls' School, which has been established in Tanjore with the funds placed at the disposal of the Madras Ladies' Committee, by the sale of articles sent out from England in various boxes during the years 1868—1871. The School was opened by the Collector, Mr. Cadell. * * * *

"A handsome building situated in the outer Fort of the city, and once the British Residency, was placed at Mr. Cadell's disposal by the Palace authorities, to whom it belongs, and was put into perfect repair by them. For this house we pay a rent of Rs 30 a month. It is separated by a courtyard from a wide and handsome street. No use is made of the ground-floor at present, but above is a covered verandah or gallery, about 140 feet in length and 16 in breadth, which is lofty and very cheerful, and forms the principal schoolroom, being divided by handsome pillars. Smaller rooms open into this gallery, one of which is a separate schoolroom for the highest class, whilst in the others are lodged Mrs. Gahan, the Head Mistress, and her family.

"On the School roll the names of 151 children are inscribed, a very few of whom are boys under seven years of age, whose parents have requested us to allow them to accompany their sisters. 12 are Brahminee girls, 25 of the Vellalar Caste, 20 Mahrattas, 20 Naicks, and all the rest are of the Sudra Caste. They are divided into three classes, of which the third is the highest. They are taught by Mrs. Gahan, who receives a salary of Rs. 125 a month, and she is assisted by three female teachers all of caste, and carefully selected for their efficiency and gentleness of demeanour. The average daily attendance is about 100. I never found fewer than

97 when I visited the School. At first, Mrs. Gahan told me, they were very shy, but by the time I reached Tanjore they were quite familiarized with her and with the routine of the School, and gave me a more and more affectionate welcome each time I went. They seemed extremely fond of Mrs. Gahan, and it was a pleasure to watch their bright, animated, loving faces grouped around her, in all the eagerness of showing me how much they had learned in English. Seven of the girls, the eldest of whom is 14, read to me in the 'First Reader,' and then translated it into Tamil or Telugu, according to the language most familiar to each. Mrs. Gahan is a good Tamil scholar, and we have a Telugu master. The same children also counted up to 100 in English. Their knowledge of geography and arithmetic was very satisfactory, considering the short time they had learned. But far above the value of the knowledge acquired is the evidence of moral improvement in conduct. They have been humanized and civilized by the gentle influence of Mrs. Gahan, who has won the hearts of parents and children. The parents visit her constantly and invite her to their houses, and she has on one occasion been offered tea as well as the Eastern complimentary gifts of flowers and scents. Mr. Cadell is much pleased at the proofs of affectionate consideration shown to her by the family of Streenavasa Rao, the Brahmin Deputy Collector, and by others of high caste, and he expects much good will result from her influence over the parents of the children. * * *

"The experiment is a costly one, and we have already spent Rs. 2,386 out of the Rs. 3,252 (about £325) at our disposal from the proceeds of English contributions. We have, however, received a gift of Rs. 1,000 from the husband of the Princess of Tangore and a Brahmin gentleman has also endowed the School with a village, the rents of which produce Rs. 800 yearly. A box has just arrived from England, from the contents of which we hope to receive £100 if our sale in January proves successful."

NOTICE.

Some boxes of educational apparatus and presents for native girls and ladies will be forwarded to different parts of India at the commencement of next month. Contributions of ladies' work, patterns of fancy work, illustrated books, scrap books, toys, pictures, &c., will be gladly received as tokens of sympathy from English ladies to their Hindu sisters. Contributions should be sent before the end of the month to the Secretary, Red Lodge House, Bristol.

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Communications for the Journal to be sent to the
"Editors of the Journal,"
Red Lodge House, Bristol.

ARROWSMITH, PRINTER, QUAY STREET, BRISTOL.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 28,—APRIL, 1873.

LONDON
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

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No. 28. APRIL. 1873.

SOME statements which appeared in the leading journal of the day, on the twelfth of the last month, are so calculated to give an incorrect impression of the state of female education in India, that it is necessary to take some notice of them. The Calcutta correspondent of the *Times* there states that the Female Normal Schools at Calcutta, Madras, and Bombay, "have utterly failed, because the education given in them was purely secular." It is, indeed, true that the Lieutenant-Governor closed the Calcutta Government Female Normal School, which, from various causes, had not been supported by the influential natives; but this excited great regret among many others who earnestly desired female improvement, who memorialised him on the subject. But the Madras Female Normal School, which was opened by the late Governor, Lord Napier and Ettrick, at the commencement of 1871, is in a very satisfactory state, notwithstanding all the difficulties with which so new an undertaking is beset. We have recently

learnt from a Hindu native gentleman now in England that some of the students have been already able to go out and instruct others as zenana teachers. In Bombay the Female Normal School is still in progress, though many unavoidable difficulties have arisen; not only so, but in an Ahmedabad girls' school for some years the training of native female teachers has been carried on successfully, and the Government Educational Report for Bombay Presidency for 1871-72, just issued, informs us that in the Poona Female Normal School there are 21 students, of whom 14 are Brahmins. The report of this school is very satisfactory. These facts were probably unknown to the writer who made the statement here quoted. With respect to the reason assigned for this supposed failure of Government schools, viz., "that the education given was purely secular," and the assertion that, "natives will not have their daughters taught without the safeguards given by religion, whether, Hinduism or Christianity," it is surprising that any one acquainted with native customs and feelings should labour under such a misconception of them. They do not in their own schools usually, if ever, give religious instruction; that is always considered the special work of *home teaching*. The Bombay report alluded to gives 77 as the number of girls' schools in the northern division, not including the city of Bombay, and these contained 1,757 scholars. In Bombay itself a return is given of 1,119 female scholars, and in Poona, which has comparatively recently taken up the work, 438 scholars. In future numbers of the Journal we may give some account of the history of female education in Bombay. A very important illustration of it is given in the present number of this Journal, in the report of Mr. Manockjee Cursetjee, Alexandra School, a purely secular one. The natives who are anxious for the improvement of their daughters gladly avail themselves of the help of

Mission Schools, and are thankful for the kindness and sympathy of Christian ladies. This is shown by another interesting report in the present number. But if female education is to become universal in India, we believe that it must be carried out on the Government principle of non-interference in religion, as guaranteed by Royal Proclamation. The promise also given by that proclamation that there shall be no interference with the social customs of the natives of India, has hitherto made the Indian Government hesitate to afford that "frank and cordial support of female education" which was promised in the despatch of 1854. We trust that the Lieutenant Governor of Bengal will show his sympathy with the work in his Presidency by giving liberal aid to female education wherever native gentlemen are themselves making efforts to promote it.

PROGRESS OF EDUCATION IN DHARWAR.

By Vaman Abagi Moduk, Esq., M.A.,

Head Master of the Government High School at Ratnagiri, Bombay Presidency.

This central division of the Canarese territory under the Bombay Presidency was for a long time in a neglected condition, in point of education. Although the vernacular language of the district is Canarese, which seems to have reached at one time a high degree of cultivation, being the only language among the modern Indian dialects which possesses a classical work on its grammar, an alien language was taught throughout the district by an alien class of teachers, namely, Marathas. This system continued until within the last few years, when Sir Alexander Grant, then

Director of Public Instruction, made a proper provision for the education of the Canarese population of the district, by establishing a training school at Belgaum for training Canarese teachers for the Dharwar Collectorate. No provision, however, was then made for higher English education in that province, and boys from the Elementary English Schools at Dharwar had to go to such distant places as Poona and Ratnagiri for receiving higher education, in order to qualify themselves for entrance into the University or public service. But this difficulty was removed last year, when the inhabitants of Dharwar and Hooblee liberally subscribed funds for the erection of a suitable building for the High School, which was formally opened in January, 1872, by Mr. Peile, the Director of Public Instruction, who had specially come to Dharwar for the purpose; Mr. Vaman Abaji Modak being appointed as head master. The establishment of this High School is mainly owing in the first place to the energetic exertions of Mr. E. P. Robertson, the acting collector of the district, and secondly to the deep interest which Mr. Peile evinced in the well-being of the Canarese districts, by securing Government help for providing the want of higher education, which was long felt by the inhabitants of the province.

The opening of a High School was the beginning of a new era for the inhabitants of Dharwar. Boys flocked to it from different parts of the Canarese districts, and it soon took its place in the ranks of the newly established High Schools. Within less than a month after its establishment, a meeting of the towns-people for social improvement was formed. Lectures and essays on important social and literary subjects re delivered there on alternate Sundays, and are invariably listened to by crowded audiences, who have all along evinced an increasing interest in the progress of the meeting. Nor is

the moral education of the people neglected. A weekly lecture on some moral or religious subject is delivered on Saturday evenings by one or other of the English schoolmasters of the place, which is also well attended.

While thus the higher education has made a fair start, the primary education of the district population is not neglected. The Vernacular Schools in the district are now in a flourishing condition; and the girls' schools of Hooblee and Gadak are largely attended, and are in every respect superior to most of the girls' schools in the Presidency. There is every hope that if properly trained mistresses could be secured for the girls' schools, female education would make a rapid progress in the Canarese districts. It is worthy of notice that the Lingayats, a sect of Shiva worshippers, who form a pretty large portion of the inhabitants of the province, readily send their girls to schools, and keep them there to a pretty good age, even up to thirteen, while they greatly neglect the education of their boys, who are at an early age engaged in trade.

It has been said above that the language of the district is Canarese, but the Marathi language also is spoken largely by the intelligent classes, and it is still used in large towns in all official records and even in private correspondence. This is owing to the Canarese people being for a long time under the government of the Marathas.

We are favoured by a Hindu correspondent with an account of one of the most remarkable native reformers in India, with whom he became personally acquainted during a recent visit to Calcutta. It is extracted from the *Dnyan Prahash* :—

"At Calcutta I had the pleasure of making the acquaintance of Ishwarchunder Vidyasagar, and I must say that I have never seen another man like him. In his personal habits he is simple in the extreme. He always goes out bare headed (the head shaved like ours) with Hindustanee shoes, a *dhotee* and a *chadar* resembling a *dhablee*. He is a true scholar, without any pretentions about him, and always working at his sanskrit manuscripts and books with a view to promote the cause of genuine reform. In matters of religion he is rather indifferent, but exceedingly upright. He is a bold and firm social reformer, and a true patriot. His liberality amounts almost to a fault, though he has begun to feel the results of it. With an annual income of about 20,000 rupees from the sale proceeds of his works he has still a debt of 30,000 rupees out of the 50,000 he incurred on account of the widow marriage-cause. He lives with his family in one of the suburbs of Calcutta about four miles off from the central town, in a good house (rent 100 rupees per month) situated on the river in an enchanting locality, where he entertained us one evening with a hospitality the like of which I did not find elsewhere. He showed us his children and his daughter-in-law, who was a widow before she was married by his son. He married his first daughter at the age of 16, and his second daughter about 14 is yet unmarried. He is a man who is the same in practice as in ideas. Unfortunately the Bengalees did not much sympathize with his movements, and he bitterly complained of

being left to do alone whatever he undertook to do. Many of his friends promised to help him pecuniarily in the widow marriage cause, but most of them failed in their promise. On this account, some say, he is no longer a believer in the sincerity of mankind, and hence his indifference to the Brahmo movement. At present he is engaged in fighting against the evil of polygamy among the Brahmins, to which class he himself belongs, and if the battle is over in time, we may expect him here among us next year. He is very highly respected among all classes in Calcutta. One of the Rajas or great Zemindars, Raja Jotindra Mohun Tagore, to whom our friend introduced us, remarked that "we had got the guardian deity of Calcutta with us." For three days the old man was indefatigable in showing us sights in Calcutta, and on our account he deferred his visit to Nuddea, where he was going to bring his eldest daughter. He rarely makes his appearance in public, and hence, although he speaks English well, and even facetiously, the fact is not generally known in Calcutta. He stammers a little, owing to a continued sickness which he had on account of an accidental fall he had last year. He is about 52 and still appears full of vigour. He bears the aspect of a venerable Rishi of olden times, and is a true descendant of theirs in learning, in industry, in simplicity of habit (for he does not put on even a shirt), and above all in nobility of mind and heart. Oh that India had a few sons like him, and her tears would be wiped in no long time! It is a blessing to see the great man! Here I conclude this rather long letter; in my next I shall write to you about my impressions respecting other men and places. In the above description I have left out one or two traits in the good man's character. His filial piety is exemplary. The old man has his father still living in Benares; but he lost his mother a few months ago, and we found that the remembrance of her broke his heart. Although both the parents at first opposed his movements, still he retained his affection for them, and at last gained them over by his firmness. The other trait in the man is his extreme fondness for books. He has got a splendid library, and his books are all richly

bound, which he calls his failing. I have already alluded to his liberality, which is proverbial in Calcutta. Latterly in order to pay off his debts (incurred in his country's service) he has been often urged by his friends to curtail it a little; but the thought of it breaks the good man's heart. A still greater trait in him is a thorough independence of character, which all who have come in contact with him have ever respected. V."

"Bombay, 19th Dec., 1871."

The following gratifying communication has been addressed to the Honorary Secretary of the East India Association by his Highness the Maharajah Holkar:—

INDORE PALACE, INDORE, *Sept.* 23, 1872.

Dear Sir,—I am desired by his Highness the Maharajah Holkar to inform you that he has been watching with much interest the proceedings of the East India Association, and that he believes that if the Association continues to work with the same sincerity and earnestness which have hitherto characterized its action, it gives great promise of proving itself useful in promoting the true interests of all the people and princes of India.

His Highness has, therefore, much pleasure in contributing Rs. 25,000 (twenty-five thousand) for its support; the amount to be invested, under a trust-deed, in Government Promissory Notes, and the interest thereof, as it accrues due, to be paid to the Association as long as it lasts. His Highness has also desired me to say that if he found the Association continuing to work with benefit to India, he will be happy to render such further assistance as he thinks proper.

His Highness wishes to take this opportunity of tendering his thanks, as a Prince and a native of India, to the President, Vice-Presidents, and Members, and all other noblemen and gentlemen who have shown such warm interest in the affairs of India by their coöperation with the Association.

His Highness feels much gratified at your own disinterested and patriotic exertions on behalf of India, and considers them very praiseworthy.

Her Gracious Majesty having assumed the direct government of India, and in order that India may derive the full benefit of her benign rule, it is of the utmost importance that the true state of India be correctly known by the public and Parliament of England, and his Highness looks to the East India Association to become an important instrument for accomplishing this object.

His Highness, together with the people of India, hopes that the press of England, and all noblemen and gentlemen who wish well to the British Empire, will heartily coöperate in the great cause of making the British rule in India a just and beneficent one.

One great thing, among others, necessary for the welfare of India and the permanency of British rule, is frank, mutual confidence and earnest sympathy, and his Highness doubts not that a better knowledge in England of India's people and their wants will lead to this much desired result.

India, like an orphan, needs all the kindness and generous sympathy Britain can give to it, standing now in the relation of a parent.

His Highness wishes the exertions of the Association God-speed.

I remain, yours faithfully,

(Signed in Marâthi) RAMRAE NARLYAN, *Dewan.*

To Dadabhai Naoroji, Esq.,
Hon. Sec. E. I. Association.

INDIAN INTELLIGENCE.

REPORT OF THE ALEXANDRA GIRLS' SCHOOL For 1870 and 1871.

A meeting for the distribution of prizes to the most proficient of the girls attending the Alexandra Native Girls' English Institution was held on Monday evening at "Lowjee Castle," Parell, the residence of Mr. Ardasir Hormusjee Wadia. A more interesting meeting has not been witnessed in Bombay for many a day. In the northern part of the large hall, in which the proceedings took place, the girls of the Institution, Parsees with the exception of a few Hindus, dressed in their finest and many-coloured garments, and with faces beaming with the delight which filled their hearts, were accommodated. The rest of the hall was occupied by sofas and chairs for the ladies and gentlemen invited to be present on the occasion. A large company of European and native ladies and gentlemen invited were present, who were courteously received by the President and Directors of the Institution, had assembled in the hall by 5 o'clock. Specimens of Berlin wool, drawing, &c., were spread out on tables for the inspection of the visitors. Upwards of 200 ladies and gentlemen were present. The gathering of the native ladies was numerous.

Dr. Dhirajram Dulputrum, the Secretary, commenced the proceedings with the reading of the following

ABSTRACT OF THE REPORT.

"The institution is an offspring of an experimental school started at 'Villa Byculla' in 1860 by Judge Manockjee Cursetjee.

"So formidable was the opposition then amongst the orthodox and influential natives to their wives and daughters being taught any foreign language, or introduced into foreign arts, that during two years in which this experimental school was in existence, the number of girls attending it never exceeded six.

"The 'Alexandra Native Girls' English Institution' commenced its operations in July, 1863, on the model of the aforesaid

experimental school started by the same founder, Mr. Manockjee Cursetjee, on the same principles, but with better prospects.

"From the date of its commencement up to the present time the total number admitted has been 161 ; the number that left during the same period was 89 ; and the number now on the books is 72.

"The majority of those who have withdrawn have done so after being in the school for a brief period without completing even an elementary course.

"It was not difficult to find an explanation for this, when one considers the natural antipathy towards female enlightment arising out of the peculiarities of native ideas, prejudices of caste, and customs of the country—prominent among the latter being the still almost universal custom of early or baby marriages and betrothals, than which nothing can be more destructive to all healthy development both of mind and body.

"The above-mentioned peculiarities not only affect the early withdrawal of the pupils, but they also interfere with their punctual attendance. Some are continually kept away for marriage and other feasts and ceremonial gatherings in which, unlike the practice in Europe, children are to appear. There are besides many holidays and other causes of interruption entirely foreign to European nations, so that regular daily attendance becomes an impossibility.

"The Board much regrets to add that this is especially the case among the elder pupils, whose time is the most valuable and should be more carefully employed.

"Of the pupils who originally joined the Institution at its foundation, there are only two remaining : one is the recipient of Ranee Sitabai's scholarship and the head native assistant teacher,—the other stands first in the school as a pupil and takes this year the 'Sykes' Medal.'

"Among the pupils who have left the Institution the Board found only eleven—six Parsees and five Hindus—who had attained the first class in the school, and who carried away with them a good knowledge of the English language as well as several accomplishments, which the Board feels must make them, in a great degree, powers for good in the respective families to which they belong.

"The Board have been fortunate in securing the services of

Madame Monnet to supply the place of Mrs. Mitchell, who resigned the office of Lady Superintendent in November, 1870. The examiner's report shows what has been done is as satisfactory as could possibly have been done, considering the difficulties the Institution has to contend and must continue to contend against as long as there is so little general enlightment."

Some account was then given of a Bazaar held for the benefit of the School, on occasion of the visit of H.R.H. the Duke of Edinburgh to Bombay in March 1870.

"The reception of His Royal Highness on that occasion by a large number of native gentlemen with their wives and daughters,—the ladies on the occasion numbering good 200, some among them of the highest rank, and not a few belonging to the best native families in Bombay. The Prince was evidently struck with the novelty of the sight, and expressed himself much pleased with the assemblage, so brilliant and unique. At the same time, this remarkably impressive scene evinced the material progress of civilization and reform in the right direction. It cannot but be highly gratifying to all the friends and well-wishers of India to know that so many of our native ladies from among our Parsee and Hindu families were so advanced in civilization as to have thrown off the purda and to have emancipated themselves from the degrading thraldom of the zenana system, which is so rigidly adhered to on the other side of India. The presentation of prizes on the same day to the young ladies of the Institution not only for the first time by a native lady, but by one of the highest rank, Her Highness Sittabae, the Ranee of the enlightened Chief of Jamkhundee, the foremost among the educated of his class on this side of India, and who has been the great advocate and supporter of the Institution from its commencement. His Highness originally contributed Rs. 6,000 in 1864, to which he added Rs. 5,000 on the day his Ranee presented the prizes, to form a scholarship to bear her name. But that was not all; the Ranee purchased for Rs. 5,000 and presented to the Institution the gracious and graceful gift of Her Royal Highness Princess Louise, now the Marchioness of Lorne, namely, a picture painted by Her Royal Highness, as her contribution to the Bazaar.

"The Bazaar was originated by the founder and President

of the Institution while travelling in Europe in 1867, and his project was furthered especially by the following distinguished personages :—From among the royal family of England their Highnesses the Prince and Princess of Wales, the Princess Royal of Prussia and Great Britain, the Princess Louise, the Duke of Edinburgh, the Duchess of Cambridge, the Princess Mary Duchess of Teck, the Duchess of Inverness. From amongst the royalty of Europe and India their Majesties the Empress Eugenie of France, the Queen of Prussia, their Royal Highnesses the Duchesses of Saxe-Coburgh and Gotha, Her Imperial and Royal Highness the Duchess of Orenburg; their Highnesses the Maharaja Dhuleep Singh, the Rao of Cutch, the Rajah of Kuppurthulla, the Rajah and Ranee of Jamkhundee, the Rajah of Drangudra, and the Nawab of Joonaghur, and many others."

FEMALE EDUCATION AT DELHI.

(From the "Pioneer," Allahabad, Jan. 28th, 1873.)

"On Friday, the 24th instant, Sir William and Lady Muir attended the distribution of prizes at St. Stephen's College, Delhi.

"The school premises were very tastefully decorated for the occasion. The Rev. R. R. Winter, head of the Mission, opened the proceedings, about 11 o'clock, by delivering a statement of the present condition of the schools, &c., in connection with the Delhi Mission.

"The number of boys in all the establishments amounts to 505

"In Delhi :—

In Girls' School	106	
" Industrial School	18	
" English School	22	
Training Women	55	
Zenana Classes	100	
Nurses' Class	10	
	——	311
		816

"Girls and Women in	Ghazeeabad	}	
" "	Kurnaul		154
" "	Rohtuck		
" "	Simla	}	
Total number under tuition			970

"All are taught religion and morality.

"Sir William Muir, at the conclusion of the statement, rose, and addressing the Principal, said:—'I beg to congratulate you, Mr. Winter, upon the satisfactory address you have just made. As a stranger in Delhi, and knowing little about education in the Punjab, I feel I am not properly qualified to preside over the meeting here to-day. From what you have said, I think it is a matter of great satisfaction to you that so many boys and girls, not far short of a thousand, are under instruction in this Mission. I am especially glad to find so many girls are being instructed; and I trust that female education will rapidly progress here, although I regret it has not done so as yet elsewhere in India. I shall be sincerely glad to hail Delhi as the centre of education for women. I am greatly in favour of medical education among women; and must acknowledge that in this branch, as in others, your Mission is doing a great work for the Government. Here, as elsewhere, the Mission helps the Government in promoting the enlightenment of the people. I trust you will find that your counsels do not fall on deaf ears; that the boys will prove that, surrounded by the influences of our most holy faith, they have here gained a higher morality,—a morality which will give them some distinction in the world; and that you, Mr. Winter, will live to see the fruits of your teaching.'

"His Honor then, at the request of Mr. Winter, proceeded to address, in Urdu, to the same effect, the several native gentlemen who had assembled to meet him, dwelling at considerable length upon the education of women. The conclusion of this speech brought the proceedings to an end."

We are glad to see by the following extracts from Indian papers that there is a healthy spirit of progress at work among both the Hindus and Mahommedans in Upper India. We have before alluded to the project of forming a Mahommedan University at Allyghur in the North-West Provinces, for which object the Committee at Benares has been for some time collecting funds. We are glad to see that sufficient progress has been made to justify the Committee in taking the first practical step.

"AN ALLYGHUR UNIVERSITY.—At the recent meeting of the Mahommedan Anglo-Oriental College Fund Committee, held in Benares on the 10th February, it was decided by the majority of members that the proposed Mahommedan Anglo-Oriental College should be established at Allyghur, and that schools subordinate to the head institution should be opened in other districts. The name of the new institution will be amended by the substitution of the word 'University' for 'College.'"

Meantime the other great section of the Indian community, the Hindus, have not been idle, as the annexed extract from the *Delhi Gazette* will show :—

"We learn that some Hindus of the North-Western Provinces at the instance of Pundit Indra Narayan, Secretary of the *Anjuman-i-Mirzapore*, have established a society to be called the 'Hindu National Improvement Society,' with the object—(1) of enabling a certain number of Hindus to go yearly to England to compete for the Civil Service ; (2) of supporting and educating Hindu orphans in order to prevent their being made over to missionaries to be made Christians ; (3) of establishing Industrial Arts Schools ; (4) of preparing vernacular versions of English books and religious tracts ; (5) of developing 'Hindee ; (6) of reforming Hindu national customs and usages ; and (7) of founding Hindu Family Funds and Life Assurance Companies. The society intends raising a sum of Rs. 5,000,000 for carrying out its views, and has issued a notice calling on Hindu chiefs and rajahs, as well as the native public generally, to extend a helping hand to the undertaking."

ENGLISH INTELLIGENCE.

LONDON BRANCH OF THE INDIAN ASSOCIATION—CONVERSAZIONE.

On the evening of March the 12th the London Branch of the Association held a *conversazione* in the rooms of the Ladies' Water Colour Gallery, in Conduit Street, which was attended by a numerous assembly of Oriental and English friends. A large proportion of the company consisted of ladies; and many of these greatly contributed to the enjoyment of the evening by their beautiful music. The walls of the rooms were hung with the exquisite productions of the female artists whose Association had permitted the *converzione* to take place in their gallery. These gatherings are held for the purpose of facilitating friendly intercourse between the cultivated classes of English society and Indian visitors to England. It is hoped that from such meetings may arise many friendships which may be valuable not only to those who form them, but which may lead to valuable results in India. It is hoped that those Indians who are about to exercise high administrative functions and follow important professions may be greatly aided by such friendships in promoting the welfare of their countrymen, through long lives of usefulness. The meeting must have been felt by many to have an important bearing on the question of female education in India. When the Oriental guests heard that fine music and saw those beautiful works of art, they must have sighed for the day when such means of elevating and refining existence might be open to the zenana. Music and art appealed eloquently that evening on behalf of the millions of Eastern women now so greatly needing such an influence. Mr. Hodgson Pratt (one of the Hon. Secretaries with Miss E. A. Maning) explained the objects of the London Branch of the Association, and invited support and coöperation from persons of both sexes and of both races.

NOTICE.

CENTRAL OFFICE

OF THE NATIONAL INDIAN ASSOCIATION,

At 1 ADAM STREET, ADELPHI,

LONDON.

Information respecting the working and objects of the Association, and the Report, Prospectus, and Journals, may be obtained on application to the Secretary, EDWIN PEARS, Esq.

Contributions to the National Indian Association will be received by the Treasurer of the Bristol Branch,

LEWIS FRY, Esq., Goldney House, Clifton, Bristol;

or by the Secretary,

MISS CARPENTER, Red Lodge House, Bristol;

from whom may be obtained the report and prospectus of the Association.

Contributions to the Journal to be addressed to the Editor, Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 29,—MAY, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 29. MAY. 1873.

No apology is needed for giving *in extenso* the following article on "Female Education" extracted from *The Argus*. The subject on which it treats is one of engrossing interest to all friends, not only of education in India, but of India itself. It is the privilege of the Subscribers to this Journal to welcome every appeal which may help to create and strengthen a public opinion in this country and in India upon a matter so vital to social progress as the development of the capabilities of the women of India. The advance towards this may be slow, but every sign of it must be received with satisfaction.

"FEMALE EDUCATION.

"We understand that the balance of the fund raised in honour of the late Mount Stuart Elphinstone is, at the suggestion of the Acting Director of Public Instruction, and with the concurrence of the Local Government, to be handed over to the University of Bombay, for the purpose of founding a Scholarship or Exhibition to be annually awarded. The money, amounting to 6,000 or 7,000 Rs. which has been lying idle for a long time, is, we are glad to say, at last to be made some use of. Is this, however, a wise

disposal of this money? We all know that the University is at this day overstocked with all sorts of endowments, benefactions and similar donations; and it is but due to the city that the gifts of its wealthy and benevolent inhabitants should be diverted sometimes to another channel. And as the money forms a portion of the Hon'ble Mount Stuart Elphinstone Memorial Fund, and as that distinguished statesman, in whose honour it was raised, was deservedly reckoned as the pioneer of Native Education in Western India, we are of opinion that the sum available might have been very appropriately devoted to the encouragement of Female Education in this city, than which a more fitting object could not be found. We can count at this day High Schools and Primary Schools by scores for the instruction of boys of all classes; and as we have already intimated, there are enough funds to maintain these institutions well. But for the education and enlightenment of the daughters of the natives on an approved plan no sufficient means are at hand; and unless measures are adopted in this direction, we cannot expect native society to be raised very much. That the females of India are capable of being taught in the various branches of education, no one entertains any doubt. And those who were present at the recent distribution of prizes to the children of the Alexandra Girls' Institution, held at Lowji Castle, were indeed exceedingly gratified at what they then saw. It is to be regretted, however, that larger numbers of Hindu girls are not educated. The students of the Alexandra Institution are mostly the daughters of the opulent residents of the city, who can afford to pay the fees charged by the Institution. But as the Alexandra School is situated in the Fort, the distance from the native town has been a great hindrance to its more vigorous growth. It will thus be seen that the doors of the Alexandra are closed not only against the poorer but even against the middle classes of the people, whose daughters are therefore excluded from enjoying the benefits of an education which alone can make them intelligent wives and wise mothers. And, as we need scarcely point out, unless the masses of our native females are educated, there will be no very appreciable change in the social and intellectual condition of the people of this country. And until the native females begin to exercise a wholesome influence over their sons and brothers, all the preachings o

ardent reformers will be productive of little good in the social and domestic lives of the people.

"The advocates of native female education have always maintained this position, and their efforts are deserving of the sympathy and support of all those who have really at heart the welfare of the country and its people. So far, however, as our knowledge goes, the measures that have hitherto been adopted for the spread of female education in this city are very defective, do not supply at all the wants of the people, and are likewise not adapted to their circumstances. The ignorance of the masses is great, and that is a formidable barrier to any material advancement in their social condition. On these grounds we submit that they are entitled to every consideration at the hands of their more advanced and enlightened fellowmen. There are indications of improvements in many directions; but these endeavours require the assistance of persons of affluence and position. There are already in existence half a dozen schools, opened many years since, for the instruction of the Hindu girls, by the Students' Literary and Scientific Society, a body composed of some of our literary citizens. This society was originally established under the auspices of Professors Harkness, Green, Reid, Patton, Sinclair, of Elphinstone College, and their able coadjutors; and the first fruit of their exertions was the establishment of the girls' schools above referred to. They have since apparently been doing the work assigned to them, which mainly consists in the imparting elementary knowledge of the vernaculars, such as reading and writing in Marathi and Guzerathi. We have not heard that any material progress has been made by these schools. The fact is that there is a defect at the very outset, and unless that is removed, we fear they will not thrive. Owing to the most pernicious custom of early marriages that at present obtains amongst the Hindus, the girls are obliged to leave the school and give up their studies at an age when they have barely commenced to learn anything, and can know nothing of the difficulties and responsibilities which belong to their future lives. It is therefore of the utmost importance that steps should be at once taken whereby the abrupt abandonment by the Hindu girls of their education, which is at present of so very frequent occurrence, may be avoided as much as possible. Attention has often been

drawn to this subject, and various suggestions have been made to remedy the evil. But as yet nothing has been done to avert the evil consequences resulting from early marriages or from the non-education of the Hindu girls. The former we leave our learned and enlightened Hindu friends to deal with, the latter we are concerned with. And we are enabled to state from our views of the matter that nothing can be more simple to be grappled with than the subject of native female education, if attempts are only made in a right direction. We would keep the Students' Literary and Scientific Society's Schools on their present footing, with better care and management in their working, for the primary vernacular education of the girls. When this elementary course in their native languages is finished, the pupils should be transferred to schools of a higher standard. For this purpose we would have seminaries established on the model of the Alexandra Institution conducted by female teachers. The charge for each pupil should be as low as possible, for which reason alone a majority of people will be induced to send their daughters to the seminaries. The heavy expense which has to be incurred in sending girls to the Alexandra Girls' Institution is an obstacle to its gathering a large number of students, and extending its usefulness in all directions of the city. And if funds were raised for the establishment of seminaries on the plan we have suggested, we doubt not they would work well and prosper. We would invite the attention of some of our wealthy citizens to this subject, and we need hardly point out to them that some of their abundant wealth, devoted towards the encouragement and promotion of the education of their own countrywomen, would be of a permanent and enduring benefit. They would do well to found really useful institutions of the nature we have described above, and of which there is the greatest need at the present day. We started with this point, and in closing the subject, beg to observe that the balance of the Mount Stuart Elphinstone Memorial Fund might have been better appropriated in founding a new female seminary, or endowing Miss Carpenter's girls' school at Girgaum, which at present is in much need of aid. We hope, however, that ample donations and benefactions will soon flow in the direction we have indicated."

INDIAN INTELLIGENCE.

In connection with the preceding extract, the following will be read with interest:—

Female Education in Calcutta.

"It has been thought desirable, in order to afford increased facilities for the education of women, to establish a new school in Calcutta. For this purpose, a Committee (provisional) has been formed, consisting of the ladies and gentlemen whose names are given below.

"The aim of the school will be to give thorough instruction in Bengali and English. It will be conducted upon principles of the strictest theological neutrality.

"The friends of several of the future pupils having expressed a wish that convenience should be afforded for boarding, it has been decided to make arrangements to meet their requirements. Every effort will be made to give to the boarding pupils the careful general training necessary to enable ladies to live in society.

"The services of an English lady, competent to act as head mistress, will be secured by the co-operation of friends in London. Some particulars of the school establishment are given below.

"As the funds required for the establishment and maintenance of the proposed school are too large to be provided by the fees of the pupils alone, it is necessary to obtain further support.

"On behalf of the Committee, therefore, I beg most earnestly to invite your assistance, and to ask you to contribute to the School Fund, by giving either a monthly subscription or a donation.

"It would greatly facilitate the arrangements of the Committee, if definite information could be obtained as to the number of pupils likely to join the school at its commencement. I should be much obliged if you could give me the names of any pupils (day or boarding) who may intend to apply for admission, and also the names of any ladies and gentlemen to whom it is desirable to send notices and prospectuses of the school.

"The fee for a single boarder will be Rs. 20 per mensem, but the Committee will make special arrangements in cases which seem to require a diminution of charge. The fee for a day pupil will be Rs. 3 per mensem.

"Prospectuses of the school will be published hereafter and can be obtained by application to the Hon. Secretary, who will be happy to give any further information you may desire.

"February, 1873, 14 South Circular Road, Calcutta.

"The Committee proposes to start the school with the following establishment:—

"One English Head Mistress.

"One English or English-speaking Assistant Mistress.

"Two Bengali Pundits.

"The English mistresses will both reside in the school-house.

"The greater part of the indoor work will be done by Bengali female servants, and there will be a cook for the pupil boarders.

"N.B.—To ensure the stability of the school it is highly desirable that monthly subscriptions should be guaranteed for a term of years.

"PROVISIONAL MANAGING COMMITTEE.

"THE HON. MR. JUSTICE PHEAR.

"MRS. PHEAR.

"THE HON. MR. JUSTICE MITTER.

"MRS. COLQUHOUN GRANT.

"BABU KESHUB CHUNDER SEN.

"WILFRED L. HEELEY, ESQ., C.S.

"BABU RAKHAL CHUNDER ROY.

"BABU DURGA MOHUN DASS.—*Pleader High Court.*

"MANOMOHAN GHOSE, ESQ.—*Barrister-at-Law.*

"MISS ANNETTE AKROYD.—*Hon. Secretary.*"

HINDU NATIONAL IMPROVEMENT SOCIETY.

"The demand of District Sub-Committees for carrying out the views of the Hindu National Improvement Society is now so deeply felt that the members, whose object is to encourage the study of Hindu languages and of science and arts, both practically and theoretically, among the Hindus, do humbly and earnestly request the benevolent chiefs, maharajahs, rajahs, and the public in general to extend their helping hands to the furtherance of their objects, which are as follows:—

"1. Supporting and educating the orphans.

"2. Industrial Arts Schools, &c.

"3. Translation of English books into vernacular.

"4. Translation of religious tracts and books.

"Further it is incumbent upon the members to inform them that such sub-committees are not necessarily called upon to carry out all the proposals of the general committee, and that they can adhere to one or more of the diverse objects of the general committee, and can give their opinions.

"In conclusion, the general committee hope that such chiefs, &c., and gentlemen who should come forward to assist them, either by their valuable and sound suggestions or by pecuniary aid as they may think most proper, shall be welcomed as members. "RAJAH OF NATTORE,

"*Elected President Hindu National*

"*Improvement Society.*

"*Benares, 14th November,* 1872.

"P.S.—The undermentioned gentlemen have kindly consented to receive and attend to all correspondence from their respective districts. All communications are to be directed to them respectively; general communications are to be sent to Pundit Indranarain, Secretary, Mirzapoor Society at Mirzapoor.

"Benares—Babu Haris Chandra; Babu Akshaya Kumar Mitra. Mirzapoor — Mahant Joyramgir; Babu Kali Charn Bandopadhya, Deputy Collector. Cattack — Babu Baidyanath Pundit, Zemaindar, Rajdarpan; Babu Kalipada Bandopadhya. Lucknow—Munshi Nawul Kishore, Proprietor, Oudhu Akhbar; Pundit Siva Narayana, Secretary, Jalsai Tehzeeb. Ajmere—Ray Ami Chand, Judge Small Cause Court; Pundit Maharaj Kishun, Extra Asst. Commissioner. Calcutta—Pundit Pran Nath, Son of the late Hon. Pundit, Shambu Nath; Babu Gopal Chunder Ghosal, M.A., B.L., Pleader, High Court. Moradabad—Pundit Kashi Nath, Deputy Collector; Munshi Ganga Prasad, Deputy Collector. Sultanpoor — Pundit Madho Prasad, Extra Asst. Commissioner. Mathura — Pundit Debi Prasad, Deputy Collector. Futtehpoor—Babu Anand Sahay, Talookadar. Lahore—Pundit Guru Prasad, Sanskrit Professor. Delhi—Pundit Kashi Nath Kunthey, Anglo-Sanskrit Professor. Chuprah — Babu Keshub Lallghosh, Sarun Bar, and Hon Secretary Chuprah Association, &c., &c."

LETTERS FROM INDIA.

We give the following letters to show how much the work of the Association is valued in India. The presents from Bristol, sent to the Government Female Normal School, Madras, were very acceptable, and especially useful, as the Superintendent states, in enabling "the Hindu girls to *realize* what they learn."

"GOVERNMENT FEMALE NORMAL SCHOOL,
"MADRAS, *Jan. 22nd*, 1873.

"I thank you exceedingly on my own account and on that of my pupils for the very valuable collection of useful and beautiful things which you have so kindly sent for the use of this School.

"I am exceedingly sorry that so long a time has elapsed since the arrival of the box without any details of the distribution being sent. The delay has been caused by my absence from Madras for three months on sick leave.

"Two days ago the School re-opened after the Christmas holidays, and I have lost no time in examining and distributing your beautiful presents.

"The books, diagrams, maps, pictures, boxes of models, and needlework I am keeping for the use of the school, and the former will be most useful to illustrate the lessons given here, and to make them more interesting to the pupils. I often find it most difficult to enable Hindu girls to *realize* what they learn, and the presents which you have sent us will help them much in doing so.

"The framed pictures we have already hung on the school-room walls, and they add much to its brightness and cheerfulness. I am also thinking of forming, on cardboard, groups of the sea-weed and arranging that, too, on our walls.

"The pupils are very much pleased with the canvas work and are now engaged in filling in the back-grounds to the cushions, slippers and mats. They have learned to do this very nicely, and when the pieces of work are finished, they wish to present them to several Hindu gentlemen who have taken an interest in the school and who are among those who supply the funds for the pupils' stipends. They are also sending the best doll and scrap-book to the daughters of one of these gentlemen.

"I distributed the presents to the pupils this morning, and they received them with much pleasure and interest. Each pupil received three presents and there are still some dolls left, which I am going to give to the members of a class of little children who come once a week from a neighbouring school to be taught by the normal pupils.

"The Illustrated London News which you so kindly send every week is a source of much interest to the girls, and they like very much to have the pictures explained to them. I have proposed to them that they should each provide themselves with a large scrap-book, and promised that if they will do so I will distribute among them every week the pictures in the London News. I think such books would be a source of much interest and amusement in their homes. The coloured illustrations which occasionally come are always to be framed and hung on the school-room walls.

"The penwipers, needlebooks, and pincushions which the girls have received as presents are all to be used by them in school, and will, I am sure, tend to make them neater and more careful in their habits.

"The pupils have joined together in writing to you and the ladies who have taken so much interest in them a letter of thanks for your kindness. I enclose a translation of it, but I have kept as nearly as possible to their own expressions.

"With renewed thanks for your kind interest in my work,

"I am, dear Madam,

"Yours very truly,

"ISABEL BAIN, *Superintendent.*"

"ANGLO-VERNACULAR LIBRARY AND READING ROOM.

"BOMBAY, 24*th March*, 1873.

"To Miss Carpenter, Red Lodge, Bristol.

"Madam—I received for the first time, through the kindness of a friend, the second Annual Report of the National Indian Association. I am really struck with astonishment to see that people in England take so much interest for the benefit of our people here. I can dare say the existence and working of the Association are known to a very limited number here, and therefore to suggest you to have the reports of your Association a wide circulation.

"I beg to subscribe a copy of your monthly Journal from the beginning, for the use of our reading-room and library, and shall be most happy to take as much interest as possible in the noble cause you have undertaken.

"You will oblige me by informing me how to remit subscription.

"I remain, dear Madam,

"Your most obedient servant,

"HIRALAL MANEAKLOL, *Secretary.*"

REVIEW.

"THE BRAHMO POCKET DIARY AND ALMANAC," 1873. Calcutta: "Indian Mirror" Press, 13 Mirzapore Street. Price 12 Annas.

This little book combines a variety of useful information for the daily affairs of life in India, with a verse of religious poetry for every day in the year. It commences with the birthdays of each one of the Royal Family of England, then follow the names of the Home Government of England,

the Government of India, the Government of Bengal, the hackney carriage fares, the palankeen fares, the postal and telegraph rates, the steam communication, and the time of closing mails. The list of holidays observed in Government offices, is, to the English eye, a strange mixture of Indian with Christian holidays :—

HOLIDAYS OBSERVED IN GOVERNMENT OFFICES.

New Year's Day, January 1	1 day
Sree Panchamee, February 2	2 days
Dol Jattra, March 14	1 day
Chait Sankranti, April 11	1 day
Good Friday, April 11	2 days
Queen's Birthday, May 24...	1 day
Dashahara, June 5	1 day
Janma Astamee, August 15	1 day
Mahalaya, September 21	1 day
Durga Puja and Lakshmee Puja, Sept. 24 to Oct. 6	12 days
Kalee Puja, October 20	2 days
Jagadhatree Puja, October 30	2 days
Christmas Day, December 25	3 days

Then we have a list of all the Brahmo Somajes in India, with the important events and institutions connected with the movement. It appears that in Bengal there are 63; in the North-Western Provinces, 7; in Oudh, 1; in the Central Provinces, 1; Punjab, 3; Madras, 4; Sindh, 1; Bombay, 4. Many of these are probably small;—some being only a few reformers assembling in a room, but the number indicates a working in the minds of the native population. Then we have the Indian Reform Association, of which the President is Babu Keshub Chunder Sen :—

INDIAN REFORM ASSOCIATION.

Object.—Social and moral reformation of the native community. Open to men of all classes and creeds.

Sections.—Female Improvement; Charity; Cheap Literature; Temperance; Education.

Schools.—Female Normal School, 13 Mirzapore Street; Calcutta School for Boys, 1 Mirzapore Street; Industrial School and Working Men's Institution, 53 College Street.

Journals.—*Sulav Samachar*, a pice paper published every Tuesday, circulation 4,000; *Bamabodhinee Patrika*, a journal for women, circulation 500; *Mad na Garal?* a temperance paper, distributed gratis.

A large number of the verses are well known to us; they all breathe a devotional spirit. We give a specimen from the first week :—

JANUARY.

1 *Wednesday.*

May thy favour and thy blessing
Crown the year we now begin!
May we all, thy strength possessing,
Grow in grace and vanquish sin!

2 *Thursday.*

Assist us, we pray, to lament
The sins of the year that is past;
And grant that the next may be spent
Far more to thy praise than the last.

3 *Friday.*

Our Father, through the coming year
We know not what shall be;
But we should leave without a fear,
Its ordering all to thee.

4 *Saturday.*

Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve Him with cheerful heart and voice,
With all your tongues His glory sing.

5 *Sunday.*

Lord! while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,—
The land we love the most.

6 *Monday.*

With thee let every week begin;
With thee each day be spent;
For thee each fleeting hour improved,
Since each by thee is lent.

The year concludes thus :—

30 *Tuesday.*

Thou leav'st thy print in other works of thine;
But thy whole image thou in man hast writ,
There cannot be a creature more divine,
Except, like thee, it should be infinite.

31 *Wednesday.*

More moulded to Thy will,
Lord, let Thy servant be;
Higher and higher still,
Liker and liker Thee.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow subjects.

To coöperate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are,—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

Also, by showing kind attentions to young natives of India who are in Great Britain for education.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

An annual subscription of 10/- and upwards constitutes membership and entitles to the Journal.

Subscribers of 5/- annually will receive the Journal.

The financial year commences on January 1st of each year, when it is requested that contributions will be forwarded with as little delay as convenient, to the Treasurer, Mr. PEARS, at the Central Office, 1 Adam Street, or to the Honorary Secretaries.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 30,—JUNE, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 30. JUNE. 1873.

HINDU THOUGHT.

NATIONS have ever been too ready to regard with contempt civilizations other than their own. To the Jews there were but two classes of men—themselves and the Gentiles; the Greeks believed surrounding nations to be Barbarians; and if the Romans, remembering their avowed wild origin, and conscious that their civilization lacked the finer touches of their more æsthetic vassals, could not in like manner consider the northern nations who overun them as quite outside the pale of civilized life, yet we have in the term *Vandalism* a sufficient indication of the feeling which *has* existed respecting those invaders.

Nor is our own country free from this self-complacent egotism; Englishmen are too prone to consider *themselves* as the favoured of Heaven, and to regard as their Canaan those distant lands the inhabitants of which differ in religion and modes of life from the types considered so perfect at home. Is it not notorious that the language of public meetings has been in disparagement of all that peculiarly distinguishes the nations whom the speakers and their audiences have for too long been taught to think of as heathen? Milton, in his *Areopogitica,* describes truth as having been cut into many

pieces far back in the distant ages, and he says men must now be allowed freedom of search in order that once more her beautiful form may delight the nations. But if so, where is the reason for our so persistently affirming the present possession of all truth by ourselves? And if it be urged that men nowhere say this, I reply *it is* said by implication whenever ignorance bars the way to a knowledge of the literature and customs of a contemporary, or even a defunct, nation.

Indeed, there are many things, "by law established," continually occurring in our enlightened island which afford good ground for such "heathen" to turn the tables upon us, and to enquire where *our* boasted civilization is, and wherein we are better, or even so good, as they! But a short time since a man was fined ten shillings for brutally assaulting his wife, while within the same week another man was fined forty shillings and costs for poaching. I refer to these sad anomalies in no captious spirit (though Heaven knows these things make the heart ache!) but to afford a *raison d'etre* for my argument that we—the great pioneers of Saxon civilization—apparently need not be afraid of contamination if now and then we look into the literature of the ancient people whose social and national improvement this Journal is established to promote. Sure am I that many English readers will be astonished to find how excellent and how essentially religious the oldest books of this ancient race are.

The Hindus are generally regarded as idolaters, and did the common belief rest there but little harm would be the result; but it seems to be the common opinion that their religious books inculcate idolatry. The great Hindu reformer, Ram Mohun Roy, proved conclusively, in a series of tracts published some fifty years ago, that this is not the case. The present writer does not now propose to discuss the matter as it will be the subject of an address to be delivered by him later, but he thinks a short series of papers in which extracts

from the Vedas will be given, and their subject matter discussed, will not be uninteresting to those readers of the Journal who have not as yet studied these relics of the past.

That many of the Hindus *are* idolators is a fact not to be disputed, but that they are so in direct opposition to the doctrines laid down by the writers of the Vedas is another fact; and, further, I must confess there seems but little difference between the worshipping of idols of wood or stone, and the bowing down to those less apparent but quite as real gods, mammon and vice. While few would allow the justice of Englishmen (among whom these two gods enjoy a large sway) being designated a nation of idolators, it seems quite in propriety so to call foreign peoples, whose idolatry after all is only less abstract, and perhaps, and to a well regulated mind, not quite so repulsive.

A few facts respecting the history of India may not be amiss in helping to the better understanding of its literature; with these the present paper will close, and next month I shall refer to the Vedas and other books.

The age of the Indian nation cannot now be ascertained; its sacred language and the internal evidence of the sacred books (which are India's *oldest* books) point to a very high antiquity. Whether it will ever be possible, from MSS. which have not yet seen the light, to obtain further information than that already possessed on the subject, I cannot say; there must be large numbers of ancient documents upon which no European eye has yet been allowed to look, but when we remember that till the year 1818, when James Mill wrote his History of India, but little or nothing was known of that mighty empire, we have reason to congratulate ourselves that we now know so much.

The early home of the human race was, it is now generally admitted, in central Asia, and Hindustan would doubtless be an early settlement as families migrated from the ancestral

tribe. The soil is exceedingly fertile, and would thus offer great inducements to a people who knew little of agriculture, and who lacked the implements without which it is impossible in colder and more sterile climes to procure from the land an adequate return. Here, under the tropical sun, the settlers must have multiplied exceedingly; away from the world, as it were, centuries must have seen them spreading over their peninsula with few daily cares and comparatively free from invasion. 512 years before our era Darius Hystaspes led his hosts into India, and 185 years later (327 B.C.) Alexander's ambition induced him to attempt its conquest. India, however, was too far away from the Western nations to be subjected to them for long, and it is probable that she enjoyed for long years after Alexander's visit comparative quiet and peace. The density of the population and the enormous wealth of many of the leading families prevent any other conclusion. The event from which the authentic history of India may be said to date is the invasion of the Mahometans about 1004 A.D. The Afghans soon after established their empire in India, and the history of their princes reads more like a romance than a story of real facts. Genghis Khan is *said* to have killed fourteen millions of people under the pretence of establishing the worship of one god (about 1222 A.D.) The Mogul rule followed, though its establishment was the occasion of much bloodshed; Aurungzebe (1658 to 1707) had an immense empire, and his annual revenue is considered to have amounted to thirty-two millions sterling! In 1739 the Persians invaded India and carried away treasure to the value of 125 millions sterling. The British did not visit India till the close of the sixteenth century, and their supremacy there cannot be said to date earlier than the commencement of the present century. The population of British India is about 50,000,000; that of the whole peninsula 176,000,000.

W. A. L.

SECULAR EDUCATION IN INDIA.

In our April number we alluded to a statement in the *Times* to the effect that the Female Normal Schools in India had utterly failed, because the Education therein imparted had been purely Secular. We conclusively showed that these Schools had *not* been a failure, and now reprint an article bearing on the subject from the *Argus* of April 19th, 1873 :—

"They have raised in Calcutta the cry that the system of education which is carried out by the Government is a godless one. The *Friend of India* started the subject, and apparently thinks that the Government of India is in a false position, because it cannot allow Christianity to be taught in its colleges and schools, and that Lord Northbrook had this view of the matter in his mind when he spoke at the meeting of convocation in Calcutta of removing the support of Government from education so soon as it becomes self-supporting. That time is so very remote that under the circumstances it is hardly worth while raising the question of godless education at all; but though the neutrality of the Government in the matter of religious education is nearly sure to be strictly observed, yet the enthusiasts are always ready to seek the assistance of the powers that be to make men all of one mind, as they are so fond of believing it possible they may be made, if their own particular theories are put into practice. What the meaning of the term godless education really is, probably no man can explain, but as a guide in discussing the subject it may be taken to mean that each sect wishes to have its own religious notions taught to the exclusion of all others. We have no experience to guide us in the matter as far as the Hindu varieties are concerned; but neither that nor any other form of religion which is not Christian is, under present circumstances, a subject for consideration, we have only to do with the Christian religion. Judging from the conduct of people at home, each section of Christians wishes to have its own religious ideas inculcated in the schools,

and rather than not be allowed this privilege, the religious teachers there, whether called priests or ministers, are quite willing that the rising generation should be taught nothing at all. The Government, however, in England being determined that the people shall be educated, and the majority of good citizens being also of the same opinion, the consequence is that all sects of Christianity have been excluded from the schools, and the zealous priests and ministers have been obliged to give in and allow a rational course to be pursued, though much against their will. If, therefore, we are to believe that the Government in India is giving the people a godless education, we may presume that it means that every sect of the Christian religion which has a representative in India, is desirous of having its own doctrines taught to the exclusion, if possible, of every other. It will consequently become a struggle between these sections for the mastery; and from what is already known of their mode of action, we may be quite sure that no education of any kind, godless or not, will be permitted, till one of them does triumph, and that triumph will not be allowed to last long, for the defeated sects will then carry on the battle fiercer than ever. If therefore the Government ever should be led into such a whirlpool as this, every member of it must be fully aware of the consequences before hand. Whatever term may be applied to the Government system of education, any thing under the sun is better than plunging into the religious vortex for the purpose of clearing away an opprobrious stigma. Call it godless if no other term can be found; but any how education is now carried out with decency and in order, but there would be neither the one nor the other, if we were to alter what the *Friend of India* calls our 'essentially false postion;' in order to avoid the use of the inexplicable term 'godless education.'"

INDIAN EDUCATIONAL INTELLIGENCE.

The following notice may prove of interest to our readers :—

"NORMAL SCHOOLMASTERS.—During the last five years 127 students have passed out of the Lahore Normal School to receive an average salary of Rs. 12; from Rawul Pindee 132 students to receive Rs. 8-6; and from Delhi 188 to receive Rs. 8. These salaries show that the great majority of trained teachers have left to take service either in primary or in vernacular middle class schools, and have therefore so far fulfilled the object for which their instruction was given them.—*Pioneer.*"

We are indebted to the *Englishman*, of March 14th, for a verbatim report of the speech of the Chancellor of the Calcutta University, the following extracts from which we gladly transcribe into our Journal :—

"CONVOCATION OF THE CALCUTTA UNIVERSITY.

"THE CHANCELLOR'S SPEECH.

"His Excellency the Chancellor said :—Fellow Members of the Calcutta University,—It is to me a great pleasure that it should have fallen to my lot to assist at the first convocation at which the desire entertained by Lord Canning, who was Viceroy of India, and under whose care this University sprung into existence, that a local habitation has been found for it in this spacious and indeed stately building, to use the words of the Senate, when they recommended the Government of India to supply a local habitation to the University. I feel, too, a personal sympathy with this University, which I may be permitted to explain to you, as having been associated in a subordinate capacity with Lord Halifax, a statesman to whom this country owes the despatch which contained the principles upon which the Universities in India have been founded, as well as the system upon which the whole education of the country depends (applause), and bound as I am to Lord Halifax by feelings not merely of political association, but of sincere and personal affection, it is to me, I can assure you, a matter of the most sincere pleasure to see in the opening of this hall, and in the

records of this University, so strong a testimony to the wisdom of the measures which he was instrumental in inaugurating. And, indeed, the task was one of no small difficulty. To establish in this country, where there are so many different races and so many different religions, a system of education which should unite them all, in furthering the great object of the intellectual advancement of their fellow-countrymen, was, I think, you will admit, a task of more than ordinary difficulty. * * Now, at the present time, the condition of education in this city appears to me to afford, at any rate, the hope that the day may not be very far distant when the anticipations of Government, to leave a considerable portion of high education at all events to private enterprize, and the energies of Her Majesty's subjects in this country, may be realized. For what do we find now in this city of Calcutta in respect to all English education up to the first Entrance Examination for the Calcutta University? We find at this day that the whole of that education is absolutely and entirely self-supporting (applause). We find that in the Government Schools, in the Hare and Hindu Schools, where that education is carried on, that these schools are not only self-supporting, but, as his Honour the Lieutenant-Governor of Bengal told you the other day, the Hare School has been so successful as to have been able to have erected out of its own funds a magnificent building in which it is now located; and if we turn to private institutions of different kinds in which education up to the entrance examination standard of the Calcutta University is conducted, the figures indicated are more striking. I believe at the last entrance examination of this University there were 614 candidates from Calcutta and its neighbourhood. Out of these 614, 186 only came from Government Schools, leaving a balance of 428 candidates who came from other schools in Calcutta and its neighbourhood. * * The Oriental Seminary has 336 scholars on the rolls, the Calcutta School has 537 students on its rolls, and the Metropolitan Institution 796 students. Each and all of these institutions, to the best of my knowledge, belief and information, are supported by the fees which are paid by the students who are educated within them. * * One word more I wish to say. I look upon the extension in India in one great respect, especially of high English education, as a matter of very great importance, because I see that it is only high English educa-

tion, it is only the identity which a complete mastery of the English language and a thorough knowledge of the forms of thought which English gives, that can bring about that complete social equality between those of Her Majesty's subjects who come out to this country, and those who live in this country; and, as I believe that there is nothing more important in this country than that there should be a most complete sympathy between the different classes of the subjects of Her Majesty, I hail the extension of high English education as being, to my mind, in addition to the other several advantages with which it is attended, a most powerful aid to that complete sympathy and social equality which I desire to see established in India between the different classes of Her Majesty's subjects. This day will by me be always looked to with feelings of great satisfaction. I consider it one of the highest honours that have ever fallen to my lot to preside at this convocation, held for the first time in this hall, which convocation, I agree with the Vice-Chancellor, may be said to be the consummation of the educational policy which has been followed out by the Government of India for the last 20 years."

NATIONAL INDIAN ASSOCIATION.

LONDON BRANCH.

The Committee are making arrangements to enable Indian students residing in London to visit our national museums, buildings and institutions, under the guidance of gentlemen specially qualified to give valuable information in respect to the places visited. The Committee feel that everything should be done to enable our Oriental guests to see England under all her higher aspects; and that such visits are likely to create a very vivid idea of what England is in the present and has been in the past. By such means, too, our guests will come into personal contact with some of England's best and noblest. The first of these valuable meetings will take place at Westminster Abbey, when Dean Stanley will give an account of that noble shrine and its monuments. There are many Englishmen who would greatly prize an opportunity of making such a visit under such auspices.

Sir John W. Kaye, K.C.S.I., has accepted the office of Chairman of the London Committee, and Sir Chas. Wingfield, M.P., Mr. Sheldon Amos, Captain Rogers (of the Indian Staff Corps), Mrs. Fitch, and Mr. Bunting have joined the Committee.

On Tuesday evening, May 6th, a private conference was held among a few of the members of this Branch of the Association at which several Indian gentlemen were present. The subject for discussion was the practical work of the London Committee. There are forty or fifty of our Indian fellow-countrymen now residing temporarily in England, mostly as legal or medical students, or in order to pass the Civil Service examinations, and it is very desirable that during their stay they should be assisted to form a just and true view of our institutions, and to become acquainted with such

Englishmen and English women as may exert an elevating and stimulating influence upon their future lives and work. If no efforts are made in this direction, it may often happen that Indian students are almost restricted to a life in lodgings, seeing few but their own friends, and perhaps returning to India with the impression that everyone in London is devoted to money making and to selfish aims. Three points were especially brought forward to be discussed:—1st. Whether soirees and evening parties are of use for purposes of introduction. 2nd. Whether the Committee can help towards enabling Indians to see our various institutions, such as schools, hospitals, public buildings, manufactories, &c. 3rd. How far registers of lodgings and practical educational and other information might prove serviceable. Opinions were freely expressed by the Indian gentlemen present on all these points. In regard to the soirees, &c., all were unanimous that they may lead to most valuable friendships, and that they form a kind of machinery, by means of which that which is greatly appreciated, an introduction to home circles can be secured. It was remarked, too, that large gatherings are useful in making Indians acquainted with one another, those from the different presidencies being sometimes unaware of the fact of each other's residence here, unless they are all assembled through the agency of an Association. It appears that a bond is naturally strengthening between such as come over for English education, a bond that overpowers original variety in race and religion, and this kind of union may be expected to produce good effects in regard to the reforming and educating work which some who are now here will attempt when they go back to India. Lectures, followed by discussions, of which several have been arranged by the London Branch, were referred to as also productive of much benefit. In reference to seeing our institutions, there was some difference of opinion as to whether the Committee's assistance is needed.

One gentleman said that those who are studying for professions have generally sufficient facilities for inspecting what is in their own particular line, and that their time is too much occupied for general sight-seeing. But it was observed in reply that on some occasions even these would be glad of opportunities that might not come to them in connection with professional study. Moreover, that there are others, less pressed for time, to whom a view of institutions which they might otherwise never have heard of, would be very acceptable. In regard to the third point, lodgings and practical information, there was a general feeling about the difficulty of finding good lodgings.* One or two present preferred the plan of boarding with families, as a means of learning more of our customs and our domestic life, but it appears that suitable families are also very rare to find. A gentleman from Madras expressed a strong wish that the Committee would organise a kind of large boarding house or an institution somewhat like University Hall, where everything in the way of lodging and board would be provided, and in which a degree of educational supervision might be obtainable. He thought it would be a very great comfort to those who arrive as strangers from India to find a home where they might be safely received, and meet their friends conveniently. His own unpleasant experiences of housekeeping for a party of relatives induced him to urge upon the Association the advantages that might accrue from such a scheme, if well carried out. In conclusion, it was agreed as one means of getting the benefit of intercourse with cultivated English families, that if in the season of the summer holidays, the Committee could give introductions among their friends in the country to Indian students, who have beforehand informed them of their intention to travel in any particular direction, these introductions

* A register of lodgings, &c., is in course of formation at the Central Office, 1 Adam Street, Adelphi.

would be highly valued. The London Committee will be much obliged to any members of the Association who live out of London, who would be inclined during the ensuing summer and autumn to act on this suggestion, if they will communicate with one of the Hon. Secretaries,

Miss E. A. MANNING, 35 Blomfield Road, W.

HODGSON PRATT, Esq., 8 Lancaster Terrace, Regent's Park, N.W.

INDIAN MAILS.

"RECONCILE THE RACES.

"In solving the problem of reconciliation between Natives and Europeans, mutual complaints of exclusiveness have been frequently heard. Our countrymen complain that Europeans have never extended to them that cordiality and friendship without which social intercourse is impossible; whereas the latter retort by declaring that natives would never approach them under those conditions which alone could make friendship and equality at all real or lasting. In the first place, Hindus, however enlightened, have always feared to mix socially with Europeans in perfect freedom. The very rules of their existence forbid it, and the restraint and difficulty thus felt, cannot but produce a moral reaction in the minds of men whose nationality, training, and habits of thought prevent any sympathy with such unbecoming timidity. In the second place, Europeans cannot think of any social intercourse as at all complete or friendly, or likely to produce wholesome and lasting consequences, without the presence and co-operation of ladies. And as to the introduction of ladies into mixed society, why native gentlemen never think of the subject seriously.

Europeans know that very well, and men of experience among them shut their doors against our people. Of course formal intercourse and the ordinary civilities of life are exchanged, but natives up to this time have been forbidden to enter into the real sanctum of English home, or to partake of the genuine overflow of English friendship. The complaint which our countrymen make is not unjust (why should Europeans take us to be unworthy of their fellowship?), but the reason they show is equally founded upon justice and sound sense. The result of all this misunderstanding is that Europeans know nothing of native life in India, and natives never know anything of English life till they proceed to Europe, though there are so many Englishmen and Hindus daily coming in contact. We have not unoften heard it asserted that Englishmen in England are quite a different race of human beings from those who come out to this country, and likewise that Hundus who return from Europe are transformed in body and soul by their sojourn in a better world. These assertions are wrong, unjust and uncharitable. There are in India at the present day Englishmen who worthily represent the true British character, and who in head and heart yield to no nation in the world. There are many more true-hearted Englishmen in India well-disposed to the country and its people than false hearted ones. Only in our ignorance we cannot think and cannot believe so. And our ignorance and unbelief recoil on our own heads. Similarly we say that there are more real *gentlemen* among the natives than Europeans seem disposed to believe at first; that there is more honour, more honesty, more courage, manliness, and affection among Hindus than are dreamt of in the philosophy of some newspaper writers. And the bad opinion and bad temper fostered by some Europeans against our people, only degrade them as much as they harm us. How is this difficulty to be removed is the question? We do not despair of accomplishing the task. Nay, not only are we hopeful, but we mean to make every effort at the present time to achieve success on this point. And such an effort was made on last Friday.

"Babu Keshub Chunder Sen, as the leader and head of the Brahmo community, as representing the advanced and fearless section of native reformers, men who look up to God for help, and to conscience for guidance, invited the Viceroy and his noble

daughter, and some of the most respectable and liberal Englishmen in India, and also all native gentlemen of position in Calcutta, to offer him and his fellow-workers such sympathy and encouragement as they required in their most difficult and responsible work. The invitation was most readily responded to. In the well-ordered assembly over which the Viceroy presided, some very important features of social progress were observable. The first was the powerful sympathy which English gentlemen and ladies have begun to feel in the welfare of the people of this country. Who could have imagined twenty years ago that a Viceroy who rules over the destiny of two hundred million souls should vouchsafe to be present in the private house of a non-official citizen, called thither by no other motive or interest except that of giving personal help to a good cause? We cannot express how much encouraged and grateful all natives, and especially all Brahmos ought to feel for this generosity, and with what increased ardour and self sacrifice they ought to work in future. Really the sympathy and encouragement which Lord Northbrook and the Honourable Miss Baring have bestowed mark a new era in the relation of natives and Europeans. In the second place we were struck to find how imperceptibly have our own countrymen come to appreciate and value the honour which our rulers confer upon us from time to time. Nothing could exceed the delighted wisdom of loyalty and gratitude with which the Governor-General was greeted at Colootollab. There was not the slightest omission, there was not the least over-doing in all the proceedings of the occasion. We venture to say that His Excellancy was not only pleased with his reception and the arrangements, but that the bustle, animation and eagerness, the crowds on the terraces, and the jostling on the streets, set off by volleys of loud and hearty hurrahs, must have impressed upon the mind of the Viceroy of how much healthy excitement even the Bengalis are capable. And this must be much more apparent when we remember what we witnessed the other day during the Presidency College ceremony. One such visit, one such occasion of loyal excitement, are worth more than scores of state speeches. The third thing observable was the natural ease and delicate good breeding with which native ladies can behave themselves if they only receive the liberty and the opportunity to do so. We have no doubt that these native ladies who sat on the right of Miss Baring

on Friday would do honour to any society, and henceforth good-hearted and well-disposed Europeans, at any rate, will have no reason to complain that native gentlemen do not fulfil all the natural and essential conditions of a mixed social intercourse. Let native ladies be only assured of that respect and delicate treatment which their European sisters receive wherever they go (alas, how little do our countrymen understand this!) and Hindu women like Hindu men will compete once more with the whole world in civilization and progress. Let fair opportunities be given, let the difficulty of language be overcome, if European ladies come to our help, and we make no doubt of the future of our female society. We should be glad to receive communications from our English friends on this subject. The last point on which we shall touch here is the knowledge such assemblies give of natural tastes and feelings between the two races. Miss Baring, and many other European ladies and gentlemen present on last Friday, had perhaps somewhat different notions of native female society from what they then perceived. And we feel sure the oftener such meetings take place, these notions will become more exact and more favourable, till between the women of the two races there remains as little difference, essentially so called, as we hope there will be among the men. Hindu women and Hindu men will never become Englishwomen and Englishmen in dress, in food, and in certain social usages; that identification we leave to original genuises in particular quarters. But in sympathy, in friendly co-operation, in mutual help and a common love to God and man,—a love that exalts, unites and animates,—Hindu society shall approach that grand ideal which both the east and west are destined to attain. In strong hopes for the advent of that happy day let the different races and classes of our fellow-subjects meet and encourage each other, as we did on last Friday."—*Indian Mirror.*

"HINDU LADIES.

"Whilst we are justly indignant with the notions of Englishmen in England concerning India, we ought not to be so complaisant with regard to ourselves. We fancy we know everything, and are consequently quite perfect in our knowledge. Our residence in India has, we secretly flatter ourselves, enlightened us to the

highest pitch of enlightenment. Whilst in a general way we may individually allow that we are capable of improvement, just as in our churches we confess every Sunday we are "miserable sinners," yet when we come to particularize,—when we are taken seriously to task about some distinct and particular failing of ours,—we are not over-pleased with the notion that we are fallible. Take the one instance of the subject of this article. Are we not prone to treat all Hindu ladies as incomparably inferior to English ones, just because the specimens of Hindu ladies which we have seen are inferior to the best specimen of English ladies which we have also seen? In all sobriety and earnestness we believe that Anglo-Indians are much to blame in the estimates they form of many Hindus, both male and female. We are too apt to rush at conclusions. We are too apt to judge of the highest classes of Hindus, the members of which we know at best imperfectly, from our knowledge of the lower and middle classes. And then, in our mind's eye, we contrast a common native's wife out here with the pink of the fair sex at home! We do not so often mentally contrast the wife of a labouring man out here with the wife of a labourer at home, but we draw mental comparisons between such a poor native woman and our highly educated acquaintances of the fair sex at home. Such comparisons are unfair and worthless. Let us compare fairly, if we compare at all. Let us compare a servant's wife out here, with an English servant's wife at home, and so on. No doubt but that we shall still believe in our national supremacy in this as in every other matter. But let us not be utterly unreasonable in our prejudices. Let us give even 'niggers' fair play. If we must make comparisons, let us make comparisons between the wives and daughters of the leading Madras Hindus, and the wives and daughters of our own 'Upper Ten.' But then it is but fair to ask ourselves what, after all, do most of us personally *know* of the finest and noblest Hindu ladies?

Any how, there are *some* amongst us who have known the elite of the fair sex of India. What will these tell us? They will tell us that in many and various ways Hindu ladies of the best class are admirable. They are tender and affectionate. They are beautiful of face, and graceful of form. Theirs is a light and airy tread, *par excellence*. About their lithe figures hangs an eternal poetry of motion. They are gentle of heart, and soft of speech.

They are as true as steel to their husbands. Their dark eyes can shed forth languishing and ravishing glances, as they can dart forth gleams of fiercest fire. They are full of the sweetest motherly tenderness towards their offspring, and have often exhibited nobility of no mean order under the most trying circumstances. In a word, if we foreigners do not appreciate Hindu ladies, it is because we do not know the best of them sufficiently.

It is true that Hindu ladies are not so forward in intellect as their European sisters. But the dark past is fast giving way to a bright present. Our leading Hindus are day by day becoming aware of this one great defect in their daughters and wives, and are remedying this defect rapidly. Let us cite one instance. Let a Frenchman or German enter a London drawing room, and converse in his natiue tongue with the ladies he may meet. Here and there a few will speak to him with delightful cultured accuracy and fluency. Many more will speak a school girl's gibberish which a very indulgent critic will allow to be French or German. But the most will keep a discreet silence. But let us look nearer home. We believe we are correct in saying that the ladies of the most respectable Hindu houses in Madras can speak English fluently and with a correct accent. Our dear old tongue will not be, in many, very many cases at least murdered as it passes their flowery lips.

Those who know the best of Madras native society will bear witness to the fact that many native ladies can behave themselves as well in their drawing-rooms as most of our own wives or daughters can. There is, it is true, an oriental manner about them, but is not this *natural*, and is it not after all piquant and pleasing? Would we have them *affect* to be daughters of a northern clime? Would we, when they possess so graceful a dress and so romantic a turn of mind, have them to forget their birth and their country? Surely not. There is one beauty of the moon, another beauty of the stars, another beauty of the sun, yet each is beauteous, though their glory may vary. We are too narrow in our notions if we think no woman can be perfect unless she conform to the usages, the language, and the whole appearance and demeanour of our own women-folk. It is surely wiser for us to be glad to acknowledge beauty of mind, manner and face, in whatever form we find it, than to assume that there is no form of beauty save one, which our nation entirely possesses. We are convinced of this, that if a

score or so of our sweetest-tempered, noblest-hearted, and fairest-faced Madras Hindu ladies, were to present themselves in London, our countrymen in England would not withhold the admiration which many of us affect not to feel, and so few of us are honest enough to express.—*Madras Athenæum.*"

INDIAN INTELLIGENCE.

The *Bombay Gazette* of April 14 mentions the approaching departure for Europe of several Parsee gentlemen, among whom is Mr. Dudabbai Naorigi, the energetic Secretary of the East India Association. They had planned to visit the Exhibition at Vienna on their way to England. One of these gentlemen, Dr. Rustomjee Cowasjee, is intending while here to apply for the degree of Doctor of Medicine. Some of the medical gentlemen in Bombay have favoured him with the strongest recommendations to medical authorities in England and Scotland. The esteem in which he is held by Parsees in Bombay may be judged of from the fact that he was made the guest at several parties given by Bombay citizens in order to bid him "God speed," at one of which four or five hundred native gentlemen were invited to meet him.

While these sheets are passing through the press, we learn that Dr. Rustomjee Cowasjee has reached England, and we hasten to express a hope that his stay amongst us will be alike pleasant and prosperous.

From Native Correspondents.

EXTRACT FROM THE REPORT ON NATIVE PAPERS FOR THE WEEK ENDING THE 15TH MARCH, 1873.

"We have received the first three numbers of a bi-monthly paper, the *Barahanagar Pákhik Samachár*, printed at the old Bharat Press, No. 222 Cornwallis Street, Calcutta, and published at Barahanagar; the annual advance subscription, besides postage being 8 annas. A single copy will be sold at two pice. In his opening article contained in the paper of the 28th January, the editor proposes to discuss in its columns subjects which have for their end the social, moral, and religious amelioration of the Bengali community. He will honestly speak of the failings or excellencies of friends as well as enemies, and endeavour to write his articles in such simple language as will be intelligible to the public.

"In an article on 'Mass Education,' the same paper says that in the large workshops or manufactories of this country, a large number of common people are employed as workmen. The heads of these workshops could, if they were earnest about it, easily educate a great many of their men at a small expense. Owing to the existence of a law in regard to workshops in places like England, their proprietors are compelled to make arrangements for the instruction of their workmen. There is no such law here, consequently, the heads of such shops in this country are indifferent about the education of men working under them. There is only a night school for men working in the workshop of the Borneo Company at Barahanagar, but owing to the indifference of the scholars no particular good is done by it. The other two night schools of Barahanagar are doing no better. The masses of the people will not easily do anything at first. They will do nothing until a stringent order from the authorities is brought to bear upon them. Unless, therefore, Government would make their education compulsory by passing a law on the subject, our efforts to spread primary education among the masses will not be successful. The editor concludes by requesting His Honour the Lieutenant Governor to frame such a law, and thus facilitate the progress of mass education in the country.

"In another article, the editor observes that the dreadful epidemic fever has gradually spread from Burdwan to Hooghly, and

from Hooghly to Chundernagore. It has entered the 24 Pergunahs also, and now the safety of the very metropolis of India is threatened. The danger is imminent, and everyone is frightened. In the judgment of the editor, the Government should, without being either indifferent or parsimonious, adopt timely measures to avert such a catastrophe. He asks for the appointment of at least four or five health officers, like the one in Calcutta, in different parts of Bengal. Their duty should be to examine the water and atmosphere of the fever-stricken districts, as also to ascertain and report upon the increase, abatement or disappearance of the epidemic in places under their respective jurisdictions. Such an arrangement will doubtless result in great good to the afflicted, and enable Government, on the receipt of the reports of these officers, to send timely relief in the shape of doctors and medicines to places where the epidemic may be on the increase."

ADVERTISEMENT.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow subjects.

To coöperate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are,—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

Also, by showing kind attentions to young natives of India who are in Great Britain for education.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

An annual subscription of 10/- and upwards constitutes membership and entitles to the Journal.

Subscribers of 5/- annually will receive the Journal.

The financial year commences on January 1st of each year, when it is requested that contributions will be forwarded with as little delay as convenient, to the Treasurer, Mr. PEARS, at the Central Office, 1 Adam Street, or to the Honorary Secretaries.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 31,—JULY, 1873.

LONDON:

W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:

ISAAC ARROWSMITH, 11 QUAY STREET.

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HINDU THOUGHT.

(SECOND PAPER.)

It is difficult to say when the division into castes first took place in India; at a *very* early period of its history, doubtless, for this reason. At the division the second class had ascribed to it the duties of defending and ruling the country, which combined duties by their very nature begat in the men who performed them an arrogance and an exclusiveness that ended in the assumption of a despotism which, in its turn, begat a revolt. It was then decided that the first class should assume the legislative authority, and that the executive should be vested in the second class. This arangement seems to have answered, for internal peace prevailed for many centuries. The Brahmins found themselves free to devote their leisure to other pursuits, and fortunately turned their energies to the study of science and philosophy. To the prohibition which forbade their meddling with the affairs of government out of their own particular sphere, is to be ascribed the large number of scientific, philosophic, and religious treatises with which Brahminical literature abounds. Their own historians say that after a period of two thousand years despotism again prevailed, and that the Rajpoots reigned tyrannically for another millenium, these again being succeeded by the Mussulmans.

We are enabled thus to trace back the distinctions of caste for more than three thousand years.

The Vedas were written certainly not *later* than 1,500 B.C.; in them we find no mention of caste (the single verse alluding to it Max Müller believes to be an interpolation), but Munoo's code, written about 900 B.C., particularizes the various castes in detail, so that we can confidently assert the existence of caste arrangements prior to 1000 B.C. It is extremely probable that the Vedas date back far beyond the year named—their subject matter most certainly does—but there is no demonstrable proof. Many of the hymns may have been handed down from father to son, and only committed to writing about the 15th century B.C. About 800 years after the code of Munoo was compiled, Byas wrote the Vedanta, or "Resolution of all the Vedas," a work which is regarded as of equal authority to the Vedas themselves, so true to its orignals is it.

Veda means knowledge, and the name is given by the Hindus to *all* their sacred literature. The four Vedas are the Rig (or Rich, meaning praise), the Yagur, the Sâma, and the Atharoa. The Rig Veda is the oldest book of all, and is the one of most interest to literary students; it consists of metrical prayers or hymns to various divinities, which divinities however are only so in a minor sense, or to speak more correctly, we should say that one great Supreme Being is worshipped and adored under various manifestations.

The other three Vedas are of later date than the Rig Veda, and the growth of the priestly element is plainly discernible; the Yagur Veda is mostly a ritual, and the prayers are usually short and in prose; the Sâma Veda is scarcely more than a re-cast of the Rig; the Atharoa Veda is a later supplement to the Sâma.

It is necessary to bear in mind this ancient division of the people of India into castes, and the dates of composition,

as well as the objects of the Vedas, when considering the contents of the sacred books (the Laws of Munoo are included in the list). The Vedas themselves are divided into Sanhitas or collections of hymns, and Oopanishads or philosophical treatises. In this paper I shall confine myself to a few extracts from the hymns, and these will show that the writers possessed a variety and richness of metre, and an imaginative poetical talent truly marvellous. Most of the hymns of the Rig-Veda Sanhita are addressed to the deities of Fire and of the Sun—Agni and Indra; a few are in honour of the Maruts or Winds, others to the Aswins, sons of the Sun; nor is the personified dawn (Ushas)—that period of the day, when in the early childhood of the world, it seemed to men who knew no science, as if the sun had conquered the powers of darkness and was about to resume his beneficial sway—forgotten! It is to these childlike and beautiful notions concerning the movements of the heavenly bodies, the progression of the seasons, the return of day and night, and such like natural phenomena, that the wonderful myths, which so worthily occupy the attention of men like Grimm and Max Müller, are to be attributed. To the primitive race it seemed as if continual war was being carried on between the Sun and the darkness; the Sun was supposed to be some great being without whom the earth would be barren; and as fire was of so great benefit to them for domestic purposes *it* also was personified. In process of time as words changed their meanings and as vocabularies were enlarged, the original intention of such poetical language was lost; story was intermingled with story, and from the celestial bodies and the blushing Dawn the myths were transferred to personal deities; —the Sun chasing away the dawn it had itself created, was corrupted into a story of Saturn devouring his own offspring!

If the study which most of all interests man is the study of his own race, then Müller and his fellow-workers are doing

immense service by their endeavours to unravel the mythology of the past, and for their purpose few books are of such value as this very same collection of hymns in the Rig-Veda.

The Vedas are written in Sanskrit, and the Brahmins now claim for themselves the exclusive right of reading them.

* "I declare the valorous deeds of Indra which the thunderer has achieved, he clove the cloud; he cast the waters down (to the earth); he broke (a way) for the torrents of the mountains. He clove the cloud, seeking refuge in the mountain; the flowing waters quickly hastened to the ocean, like cows to their calves."

"Ushas, nourishing all, comes daily like a matron, the directress of all transient (creatures) to decay. At her coming each biped stirs, and she wakes up the birds, she animates the diligent, and sends clients (to their patrons)."

"This auspicious Ushas has harnessed (her vehicles) from afar, above the rising of the sun; she comes gloriously upon man with a hundred chariots, (that is, on the rays of light)."

Agni is said to be "within the waters, within woods, and within all moveable and immoveable things, immortal, and performing pious acts, like a benevolent prince among his people."

Agni was the god of fire, and is here represented under the form of latent heat; all living things depend for their existence upon a certain amount of natural or artificial heat, and this subtle power of nature, none the less felt and recognized, if it could not be described, is poetically described as "performing pious acts,"—supporting life!

Here we feel that we are in the region of poetry and childlike simplicity. Had the Greeks, had the Romans, have *we*, no poets who have sung in feeling verse, the beauties of the Sun and Moon, the furies of the Winds, the balmy freshness of the gentle Breeze? Yet we do not think of crediting such poets with idolatrous tendencies, we say they teach us to see through Nature Nature's God, and that in no sense does

* In these extracts the translation of Professor Wilson has been followed.

the poets' privileged license become a cloak for Pantheism. Let us not find in the Hindu religion nought but denials of belief in one true God, and a setting up of inanimate objects as deities to be worshipped, because in these lovely ancient hymns the early poets of *our* race personified the solemn mysteries of nature which required the genius of a later age to unravel. W. A. L.

THE PROGRESS OF INDIA.

It is not too late to call attention to, for there is permanent value in a paper read by Mr. J. H. Stocqueler, at the Society of Arts,* on the 31st January last. His object was to show the progress of civil administration and legislation in India during the fourteen years which have elapsed since the suppression of the mutiny of 1857. As regards the great question of education, he states that the number of students in schools and colleges of all classes (in Bengal) has risen from 49,654 in the years 1860-61 to 215,000 in the years 1870-71. As regards female schools, the number of pupils has risen from 367 to 9,035. In the other provinces there has also been satisfactory progress, but not to the same extent. The Calcutta University, modelled on that of London, was established in 1857; and last year 938 students matriculated, while the Medical College is yearly increasing in numbers and efficiency. Proportionately good results have been attained in the sister universities of Madras and Bombay.

Mr. Stocqueler also referred to the educational progress effected in recently acquired provinces, such as Burmah, Oude,

* See "Journal of Society of Arts," February 7th, 1873.

Hydrabad, and especially in the Punjab, where "learning of any kind was utterly derided." In the Punjab, pupils had risen from 38,602 in the year 1861 to 141,605 eight years later; a University College has been opened,—vernacular periodicals have come into existence, and sixty-one printing presses have been set up.

About one million youths were receiving education in British India in 1870,—a satisfactory result when the difficulties arising out of foreign rule, apathy, hostility, and the extreme poverty of the people are considered. Nor must it be forgotten that great expense was involved in obtaining the services of professors from England, in wholly maintaining some establishments and "aiding" others. The cost is estimated at seven millions sterling, in addition to outlay in publications, museums, schools of art, translations, scientific researches and public libraries.

After some important statements in reference to material progress, as shown by increasing traffic and the construction of railways and canals, Mr. Stocqueler refers to the post office. In 1862, 42½ millions of letters were delivered;—which in 1871 increased to 77 millions, a striking proof of the growing influence of education in the habits of the people.

Mr. Stocqueler's paper deserves the careful attention of all who desire to know something of the actual results of British administration. However much there may be to regret in the past, the progress of our Indian Empire will not be deemed unsatisfactory by those who fully appreciate the immense and varied difficulties with which rulers have to contend whose home is in another part of the globe, and who are aliens from the people governed, alike in race, language and religion. In the last twenty years there has been more real growth than in a thousand years preceding the beginning of this century.

PERSONAL INTELLIGENCE.

We intend for the future to devote a page or two of this Journal to chronicling points of information connected with our Indian visitors. We shall mention every month what arrivals and what departures have taken place, and we shall announce, too, the names of Indian gentlemen who have been called to the bar, or have taken university degrees, or have been successful in medical and civil service examinations, &c., &c. It is not only in England that these facts will be found interesting, but also among our readers in India, many of whom feel a strong sympathy with those of their friends who have undertaken the voyage hither in order to see this country and to compete for educational honours.

The following Indian gentlemen were called to the bar on Saturday, June 7th :—

Lincoln's Inn—J. J. Casie-Chitty, B.A., S.C.L. (from Ceylon).

Inner Temple—Rakhal Chandra Roy (Bengal, arrived in England in 1870).

Middle Temple—Krishna Govinda Gupta, of University College, London (from Dacca, came to England in October, 1869); Lalmohun Ghose, of University College, London (brother of Mr. Manomohan Ghose, who since his call to the bar in London, has for some years practised successfully in Calcutta).

At the late distribution of prizes in the Faculty of Medicine at University College, London, by Lord Napier and Ettrick, one of the gold medals (medicine) was awarded to Dhaujishá Naoroji Parakh, of Bombay, who has been studying in London for two years.

Brajendra Nath Dé (Bengal) has passed this year's Indian Civil Service Examination. In a list of 35 successful candidates his name stands 17th. There were 203 candidates.

We have pleasure in recording the arrival, in the course of the last few weeks, of several gentlemen from India, and one lady.

Mr. N. Subrahmanyam, B.A., LL.B. (Madras), has been accompanied on a visit to England by his wife, who speaks English well, and has already made a pleasing impression upon those who have had the opportunity of making her acquaintance, by her gentle easy manners and the intelligent interest she shows in the new scenes around her.

Dr. Rustomji Cowasji Bathurji, whom we mentioned in our last number as having reached England, came with a party of friends, among whom are Cursetji Framji Khory (also medical), Framji Rustomji Vicaji (law), and Limji Jamsetji Batleeboye, all of Bombay.

Mr. Dadabhai Naoroji, who arrived by the same steamer, has brought to England a son of the Kazi Shahabudin, who so lately left us with Sir Bartle Frere's expedition.

Mirza Abbas Beg is also lately come, and has been accompanied by his son, young Mirza Fyaz Beg.

Kalb Ali Khan was of the same party. The latter gentlemen do not intend to make a long stay in England.

The son of the late Meer Jafer Ali, Nawab of Surat, is on his way to England (with a guardian, Yousuf Ali Khan), in order to be placed in an English school. He will probably have arrived before this Journal is published.

Besides the three boys already mentioned, a fourth has been sent here for education, Pothum-Chetty Jeyaram. He is from Madras, and was placed for the voyage under the care of Menuchi Iyah, elder brother of Mr. Sabapathi Iyah, who has already spent some months in London. Mr. Menuchi is intending, like his brother, to study law.

Ratnavalee Chetty, a fellow traveller of the Madras party, is come to compete for the Indian Civil Service, and has at once placed himself under an experienced tutor.

Mr. Nowrozjee Ferdoonji has returned for a second visit to England, in order to give evidence before the Indian Finance Committee.

Sorabji Pudumji is another newly-arrived Civil Service candidate.

We may also mention that Professor Leitner, of Lahore University, has come to Europe on sick leave. He has brought with him a very remarkable collection of antiquities, such as statues, coins, weapons, &c., from the countries between Kabul and Kashmere. At present this collection is in the Vienna Exhibition.

Hormasji Jehangir Bhabha has returned to Bombay.

LONDON BRANCH.

On the evening of the 27th May the London Branch of the Association held a *conversazione* at the Beethoven Rooms, Harley-street. There was a very large attendance both of English and Oriental guests. Among the latter were gentlemen from Madras, Bombay, Bengal, Central India and the North West Provinces, including a lady with her husband, who have recently arrived from Madras. Her perfect acquaintance with the English language enabled her to enjoy the conversation of the numerous English ladies who were present.

There was some excellent music and singing in the course of the evening, and portfolios of valuable drawings were lent for the gratification of the guests. All present seemed highly gratified, and it is believed that the introductions which took place were followed, in several instances, by invitations from English ladies and gentlemen to their Oriental friends. This, in fact, is what the London Committee particularly wish to

bring about. Such meetings as the one at the Beethoven Rooms are valuable in themselves, but will be still more so if they lead to that more intimate friendship and inter-communication which can only be enjoyed by the fireside or the dinner table.

On the afternoon of the 7th June a visit took place, under the management of the London Committee, to Westminster Abbey, when Dean Stanley very kindly took charge of a large party of our Oriental friends, explaining to them its history and pointing out to them its more important monuments, with full information as to the great men in whose memory they were erected. The visit commenced in the Jerusalem Chamber and ended in the Chapter House. Lady Augusta Stanley (sister of the late Lord Elgin) was also present and assisted in affording information to the guests. The Committee hope to arrange shortly for similar visits to other places of antiquarian or scientific interest.

REVIEW.

PANDURANG HARI, OR MEMOIRS OF A HINDOO, with an introductory preface by Sir Bartle E. Frere, G.C.S.I., K.C.B., D.C.L. In two vols. (London: Henry S. King & Co.)

Although this book comes before us as a reprint, it has actually all the attractions of a new work. The original edition, published in 1826, was certainly little read in England, but these volumes will take a fair place among the books of the year.

It is a story of Mahratta life at the beginning of the present century, in the form of an autobiography—the hero Pandurang, telling his own tale.

The author was a Mr. Hockley, of the Bombay Civi Service, of whom very little appears to be known. We should like to be able to judge of the value of the statement made in the introduction that the narrative is a free translation of a Mahratta M.S. Sir Bartle Frere, in his preface, takes no notice of it; and we suppose that in all probability it is the sort of thin disguise often affected by the writers of historical novels. The book consists of a marvellously vivid set of pictures, and the hero, Pandurang Hárí, represents a very typical Hindoo and Mahratta of his time. He grew up to manhood at the end of the last century to find the great days of the Mahratta Empire over, the central power at Poona a wreck, and the lesser states themselves in decadence, helplessly quarrelling with each other. There were now, thanks to the strong-handed foreigners, no far-off lands to plunder, so the chieftains of the rival houses were reduced to preying on each other, and further down in the social scale each man robbed his neighbour as the only known means of getting a livelihood.

Pandu's history begins at five years old as a foundling indebted to the caste marks on his forehead for the protection of a Mahratta leader under Holkar, in whose household he receives some education, and what, for want of a better phrase, we must call a start in life. He becomes assistant to the *carcoon* or clerk in the civil court of his protector, and thus he had to help in the work of administering justice and collecting the revenue, and also to perform military duties. Pandu now becomes a personage of some importance. He begins by extracting bribes for services that he does not render, and then swearing away the life of the man whose enmity he has incurred by this line of conduct. He is very

adroit, very clever, absolutely unscrupulous, but is no match for the older villains round him, and narrowly escapes hanging, not for any deed *he* has done but for a recent crime committed by his late victim. He then tries military life, and is present at Indore in 1801, when Holkar is defeated by Scindia. He takes part in all the fighting of the next four years, is at Poona with Holkar, and sees the English beaten back at Burtpore in 1805, and at the end of the war is thrown destitute on the world. After this his career is that of a nondescript adventurer, though being essentially rather civilian than soldier, rather adroit than bold, he avoids fighting as much as possible. Here commences the account of his acquaintance with Sagoonah, whose life he saves from the emissaries of the well-known Trimbukja Danglia. Sagoonah is the one good influence in the book, and the love story, slight as it is, that runs through it strikes us as being equally Asiatic and wholesome. Like all the rest of the characters, Sagoonah wants individuality, and does not bear out the description given of her. She is a bright, sweet girl, of a type which we are asked to believe is a common one among Hindoos, and which, strange as it may seem, we believe to be the natural growth of the society of that time and country.

Pandurang is a distracting character, the only explanation of his many contradictions that we can think of is to suppose the author wavering between his wish to draw a typical Mahratta and a desire to keep a little of the sympathy of the reader with his hero.

It is impossible to follow the action of the story in detail, equally impossible is it to do what would be more interesting to deduce from the book any reasonable theory of Maharatta morals. This succession of pictures, always vivid and often brilliant, at first leaves only the impression of an entire absence of any moral standard and of an utter indifference to human life. If we go deeper, however, we do find a power of

judging others, which indicates the presence of ideas of right and wrong; each man is indignant when his own life is attacked, and has at command a certain number of adjectives of disapproval, which he applies boldly when he has been cheated, — from which facts we gather that murder and robbery were held to be crimes.

Sir Bartle Frere, in his preface, declines to assent to Mr. Hockley's "general estimate of Mahratta character." As no authority could be higher than his, and as the picture before us is about equally unfavourable and confusing, we are heartily glad to accept this contradiction.

The character drawing is truly described by the editor as photographic, but it has the vices as well as the virtues of a photograph and lacks life. The ruffianly Mahommedan Fuzl Khan is perhaps the most consistent and life-like personage in the book. It is instructive to trace the distinction quite unconsciously made between the more gentlemanly trade of robbery and murder as practised by the Mahrattas in the story, and the contemptible though far less mischievous knavery of the Mahommedan *kabob-maker*. We should like to quote some of the occasional graphic touches that light up the book, but as space does not permit, we can but cordially recommend it to all classes of readers. To those who know nothing of India it will be more instructive than many histories; to those who know modern India well, it will suggest comparisons and reflections that will tend to make them, if not more satisfied with the present (a state of mind hardly to be desired), at least more hopeful for the future.

J. C.

INDIAN MAILS.

THE NATIVE LADIES' NORMAL SCHOOL, CALCUTTA.

The second annual distribution of prizes to the pupils of the Native Ladies' Normal School of the Indian Reform Association was held on April 4, at the residence of Babu Keshub Chunder Sen at Colootolah. His Excellency the Viceroy presided, and the Hon. Miss Baring gave away the prizes. The following is the substance of the Viceroy's speech :—"My daughter, Miss Baring, has had the greatest pleasure in being able to be present at the proceedings of this interesting occasion. If she had expressed her feelings she would doubtless have given utterance to the sympathy with which she has taken part in your good work, and the interest with which she has listened to the account which has been read of the progress of this institution. She feels that there is little difference in the intelligence between the two sexes, and that at no distant day the ladies of India will occupy the position which rightfully belongs to them. If she had spoken, Miss Baring, I think, would have expressed herself more sanguine about the prospects of female improvement in this country than you seem to be She has not been sufficiently long in this country to be able to judge about the obstacles which you say lie in the way of their progress; but she has no doubt that those obstacles will be in time overcome, and that the Hindu ladies, will, like Hindu gentlemen, enjoy intellectual and social freedom. Both Miss Baring and myself will watch with the greatest interest the future prosperity and progress of Hindu ladies in general, and especially of those to whom she has had the pleasure of giving away the prizes."

PARSEE MARRIAGES AND NATIVE WOMEN.

The marriages which some of the Parsees have made with English ladies meet, we fancy, with little favour among the Parsee community. The Parsee priest dare not, unless we are misinformed, perform the marriage ceremony between a Parsee and a woman who is not a Parsee; it is contrary to the Parsee religion to sanction such marriages. But we believe this fact does not excommunicate a Parsee, and therefore if he thinks fit he can still perform the religious duties incumbent on all Parsees. But a Parsee must give up a very important portion of his religion when he is married to an English woman in a Protestant church, or by special license by means of the Church of England ceremony and service. This proves that the Parsee considers that an English woman would make him a better wife than one of his own nation and creed. And that shows that the education of the Parsee men is so superior to that of the Parsee women, that it is better for them to seek for wives among a more refined race than that to which Parsee women belong. There must therefore we may presume be more extended education, more freedom, and more intellectual culture among the Parsee women than is the case now if the race is to be kept free from, what bigoted Parsees may perhaps call, the contaminating influence of foreign marriages.

It is intellectual culture that women in India require above all things. They have been kept secluded so long, that the primary cause of this seclusion, jealousy and suspicion, has debased the position of women as companions of men to that of their mistresses. The effect of this neglect of the intellect has been to give prominence to the baser part of their nature in the estimation of men, and the effect of this process has been to alter the form of the countenance of women, the chin and lower part of the face attaining, in very many instances, a marked prominence, which indicates the neglect of culture of the intellectual faculties. It also produces that sluggish and listless carriage of the body, which is another characteristic of the women of India. This has been going on for many centuries, and it is perhaps impossible to say whether the degradation of women has not affected the mental capacities of their sons as well as their daughters. The educated

portion of the natives should consider this matter, for if they would cultivate their own intellects they must also allow their women the same privilege. The elevation of the nations of India depends upon increased intellectual culture in both sexes, and it may be taken for granted that if the female be never educated, both the quantity as well as the quality of the intellectual capacities of her offspring will be in course of time very materially lessened.—*Argus.*

BOMBAY PRARTHANA SOMAJA.

March the 25th witnessed a scene which is rarely met with in this part of the country. It was the day of the sixth anniversary of the Bombay Prarthana Somaja, the new Theistic Church of Western India, and was clebrated in a manner worthy of the solemn occasion. Divine service was performed both in the morning and in the evening, and there was a very large concourse of people on both occasions. Printed handbills, containing hymns, &c., specially prepared for the annual festivals, were freely circulated amongst the people. The morning service was conducted Mr. Chintamon Narayen Bhat, B.A., and lasted for about two hours. The evening service was commenced at 6 o'clock, when Professor Ramkrishna Gopal Bhandarkar preached before a crowded audience. It was on this occasion, says our informant, that the scene appeared to be grand, solemn and enchanting. Owing to the limited accommodation afforded by the small room in which the Somaja hold their usual meetings, special arrangement was made in the compound (close to the Somaja room) of Dr. Manockji Aderji's bungalow. Lights were hung in arches, and wreaths of flowers were profusely made use of. There were several Hindu ladies present, clad in elegant attire, while this part of the compound was filled to overflowing by men of different classes of the native society. Assembled under the canopy of heaven, some sitting, while others standing wherever they could find room to do so, the attention of all was directed towards the learned Professor, who was addressing them in all solemnity in a manner which could not but have made a deep impression on the

mind of every one present. Mr. Bhandarkar spoke eloquently and vehemently of the little progress the Somaja made during the last six years, and exhorted his brethren to act like *sensible* men, endowed by their Creator with reasoning faculty, so that they might follow its dictates, and worship the one living God, who is the Creator of the universe, the Protector of all beings, and the Disposer of all things. The address occupied nearly two hours, after which hymns were sung and prayers were offered to the Almighty, which being finished, the interesting proceedings of the anniversary of the Somaja were brought to a close.

"A curious ceremony has been performed at Hyderabad in the Deccan. The 'Lungur' day, as it is called, is an annual assembling of all tributary princes, chiefs and noblemen within a certain radius of Hyderabad. At the head of their attendants they assemble for the inspection of the Prime Minister, Sir Salar Jung, pay homage to his Highness the Nizam, and they are mustered in that way previous to the disbursement of the annual Government stipend for the maintenance of the troops they keep up. This year 'Lungur' day took place on the 5th March, and on that day, the fifth after the new moon of the Mohurrum is seen, a limited number were admitted to one of the upper drawing rooms of the palace occupied by Sir Salar Jung. The Resident, accompanied by a few friends, was present. Taking the Resident's arm Sir Salar Jung proceeds to an upper room which commands a view of the street in the town through which the procession will pass. The Princes accompanied by a large number of soldiers then passed by, and upwards of three hours were taken up before the procession came to an end. The Princes, Chiefs and Nobles were all dressed in brilliant costumes, such as the East alone displays. This oriental splendour is varied by the introduction of uniforms of various kinds and of all ages, oriental as well as European, chain-mail armour, steel head-pieces, shakos with huge tops, and a variety of others. The weapons the men carried were equally varied, and comprised crossbows, matchlocks, flint and steel muskets, and

swords of every shape, age and nation. Knives more or less richly ornamented, and bamboo lances. Then come elephants richly caparisoned, their trunks and tails picked red, picked out with yellow, their heads covered with caps variously fashioned in cloth of gold, and their great bodies covered with velvet, richly embroidered with gold and silver, and edged with heavy bullion fringe; the howdahs lavishly ornamented and their occupants attired in coats of velvet, satin, silk or cloth of some brilliant dye, loaded with jewels, chains and lace decoration. The horses were also richly apparelled, and the whole display, it may be gathered from this short description of it, was gorgeous and brilliant in the extreme. After the procession had passed, the guests assembled in the palace of Sir Salar Jung, and a handsome dinner followed, and a stroll in the gardens afterwards brought the 'Lungur' day to an end."

We are quite sure that our readers will peruse with interest the following remarks taken from the *Bombay Argus* of May 17th, 1873, and which occur in an article entitled "Useless Grumbling:"—

"It is the future in India that seems to puzzle the brain of many of our public writers, who appear to be disconcerted somewhat at the impending changes which seem to be inevitable. In one of the journals we read that the European officials are dissatisfied with the service to which they belong, and in another we read that our attempts to do away with the old customs of the country are of no real benefit to the people. Meantime whilst these discontented disputants are finding fault with everything they see around them, the people themselves are living in peace and do not perceive the evil tendency of the life they lead. There is only one thing that the natives of India really trouble themselves about, and that is the amount of taxes they have to pay.

Deliver them from the too frequent visits of the tax collector and they will not find much cause for complaint.

"So far as the great mass of the people is concerned but very little wisdom is necessary to rule them, only that little must be of good quality, the chief feature in which should be the art of leaving the people alone. There is a class however, which stands by itself in India and which is daily increasing in numbers and importance,—the educated men; and it is these men who require more consideration at the hands of the Government than they very often obtain. These men are entitled, partly on account of their education and partly from their social position, to expect to receive employment in the more important offices of the state. The complaint made in the last number of *Mookerjees Magazine* that all the chief offices are held by Europeans is just so far that natives should be appointed to fill them whenever an opportunity offers, and the public service would be better performed thereby. This is now the recognised policy of the Government of India, and the chief difficulty is to bring it into practical operation. There is, however, springing up among the educated class a feeling of disappointment and of jealousy at the advantages which the English appear to possess in all relations of life compared with what they enjoy. They think that they should have larger opportunities of being employed in a variety of ways than they now possess, there is now 'no prize, patronage or prospect for them.' There is some truth in these complaints, but the prosperity of the educated classes will depend upon themselves to a great extent, and they must get rid of the dependent feeling which is too characteristic of the educated native. Under the free Government the English have established in India the educated native gentleman might find an almost infinite variety of means of employment, especially where he has capital at his command. In a country with the vast resources that India possesses, the service of Government should not have such extreme prominence given to it. In England there is so much employment for the middle classes and the larger portion of the upper, that the Government service does not stand out as the great hope of the educated and industrious portion of the population. A Government servant is regarded in England rather in a contemptuous light than otherwise, as a man who does not suffer from the effects of too much work,

and whose position is always looked upon as being very comfortable and pleasant, but not one to excite any feeling of envy in the breasts of the rest of the community. A similar feeling is required in India, but so long as the educated men here are content to look out for employment under Government, as the one great object of their existence, there must be much discontent prevalent among them. There is not a single article of cultivation in India, not a manufacture of any sort, not a trade or occupation from the lowest artizan upwards, that does not require to be improved and extended. India is suffering in its competition with the civilized world from incapacity, she is unable to contend on equal terms with a single nation in the world in any article of any description whatever that she produces. Everything is inferior and requires improvement. There is really, therefore, an almost boundless field of enterprise in India for the educated classes, if they will but enter it. * * *

"We would recommend the educated young men of the day, of all classes, to turn their attention to the development of the resources of their own country, and use the help of the British Government only so far as it enables them to pursue their occupations free from restraint of an injurious sort. It is quite true that the English monopolise the principal offices and that they are the engineers, the doctors, the railway proprietors, the bankers, and that the export and import trade is in their hands chiefly, but that fact does not prevent the educated natives from turning their attention to the improvement of the productive powers of the soil, or of its products, for which there is scope enough to engage the attention, and enrich the whole of the middle classes for many generations to come. Our native friends must arouse themselves and take a correct survey of the situation in which they now find themselves placed. They have begun the work by taking into consideration the actual position of the English in India, what they do here and what advantage they gain thereby, but at present the writers on this subject confine themselves to rather plaintive lamentations over the prospect; in time they will take a wider view of the scene and will ascertain the position they themselves occupy, and then let them proceed to fill it. There is plenty of native skill and ability, but more application is wanted. See what native talent and business habits are doing

in Bombay towards pushing forward manufactures. That is only a beginning at present and probably only a thousandth part of what will yet be done. Meantime whilst it is the wisest policy of the Government to give good appointments to duly qualified natives in the public service, there are, it should be borne in mind, far more enduring rewards for native energy and capacity than in the dull monotonous life of the public service. Let the educated men of the day arise and pluck the fruit that is ready and waiting for them."

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Communications for the Journal to be sent to the
"Editors of the Journal,"
Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 32,—AUGUST, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

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HINDU THOUGHT.

(THIRD PAPER.)

[It is very difficult to do justice to such a subject as the religion of an ancient race in a series of papers so short as these must necessarily be. I find on page 366 I have allowed an error to pass from a desire to condense as much as possible, and I hasten to correct it. The third paragraph states that in the hymns of the Rig Veda one Supreme Being is worshipped and adored under various manifestations. It should have been stated that this is the explanation given by the Upanishads of the Vedas themselves. But when the Upanishads were written the *original intent* of the hymns was forgotten,—through lapse of time and the changes of language,—yet as they were held in high popular esteem it would not have done to have assumed their pantheistic character, so the adoration therein addressed to natural objects was explained as I shall state in the next paper.]

THE consideration of the hymns of the Rig Veda leads us of necessity to speculations concerning the origin of man and his original mental and moral condition. If we accept the theory of evolution we shall at once see a harmonious whole; the Rig Veda Sanhita will then be regarded as one of the

earliest authentic records of our race, revealing to us the modes in which the mysteries of nature unfolded themselves to the wondering eyes of primitive man. In the various hymns we shall find numerous threads of philosophy, which, while running parallel with the stream of legend and poetry—each satisfying a different want of the human soul—found no resting place until time and opportunity presented themselves to the sages for the embodying their products of thought in the Upanishads. In these treatises the Supreme Being is spoken of as ONE, "Space his ears, the Vedas his speech, the world his intellect, the earth his feet, while He is the soul of the whole universe."* "God is eternal amidst the perishable universe; he is but one; he is superior to nature."†

"The Dawn comes near to him, she expires as soon as he begins to breathe; the Mighty One irradiates the sky."

"Shining forth he rises from the lap of the Dawn, praised by singers; he my god Savitar (the sun) stepped forth; he never misses the same place."

"How long is it that the Dawns have risen? How long will they rise? To us Ushas is now visible, and they approach who will behold her in after times."

How forcibly do these Vedic hymns remind us of the Hebrew descriptions of the Sun coming out of his chamber, of the heavenly bodies whose line is gone out into all the earth; of the Moon that walketh in brightness. The same cause which operated in the case of the writers of the Psalms and the Book of Job operated also in the case of the writers of the Vedas. It may be safely affirmed that *before* mankind separated the then undivided community had a common stock of phrases embodying its wondering and child-like admiration of natural phenomena;—phrases which, after the dispersion, became modified and even re-cast by new aspects of nature and new circumstances of life.

* Moonduk Upanishad. † Kut'h Upanishad.

Max Müller has shown this must have been the case in a very convincing manner. He says, before the Aryan nations separated there existed a root Svar or Sval, signifying to warm or to glitter; words compounded from this root are to be met with in all the old languages. A Sanskrit word for the Sun (the warmer—the glitterer), Savitar, we have just met with; in the Greek there is selas, splendour, and selēnē, the moon; in Latin we have sol, the sun, &c.

The Sun must have been an object of awe to primeval men; they saw him rise in the east, and spoke of him as being born of the night, or as having overcome the powers of darkness. He ushered in the Dawn, who then fled from his approach—his beloved though she was; even the light summer clouds, cows as they were figuratively called, were chased away, and he, the Brilliant, the Awakener, the Destroyer, the Warmer, the Ruler, the Life-giver, entered upon his course. Towards evening, after having toiled all day for others and not for himself, he meets once more in the twilight with his beloved Ushas (now the gloaming). A little later and a terrible struggle takes place; he is fighting with the serpents of the night, and the sky is tinged with the effects of the contest. In the midst of the struggle he, the friend of man, is lost to sight; during the hours of darkness he is hidden from their view (hence Saturn from stur, hidden), though still struggling for the mastery. This he eventually obtains—rising gloriously on the following morn.

A recent writer has described poetry as imagination set to the music of metre. If to European culture we must look for reason and close argument, it is to Asia we must turn for the noblest flights of the imagination. It is when reading these old-world songs that the full force of Macaulay's statement is felt; writing of Milton, the historian of England says the marvel lay not in the author of "Paradise Lost" writing so sublimely as he did in the *early* days of modern civilization,

but because it was *so late* in our country's history! The early days of a people are those in which poetry of the highest order is most likely to be written. "Nations," writes Macaulay, "like individuals, first perceive and then abstract; they advance from particular images to general terms. Hence the vocabulary of an enlightened society is philosophical, that of a half-civilized people is poetical."

Max Müller describes the hymns of the Rig Veda as "brightest dew of nature's own poetry;" while Professor Wilson says, "the variety and richness of the Rig Veda hymns evince an extraordinary cultivation of rhythmical contrivance;"—in other words bearing out Macaulay's argument that the *early* language of a people lends itself most readily to the requirements of the poet.

Physical phenomena would naturally be among the first objects to attract the attention of man in the infancy of the race, and he would almost instinctively be led to see in the forces of nature some mysterious powers or agencies at work, the essence of which he could not then divine, but which he knew were external to himself,—calling up in his breast feelings of insecurity and dependence on the one hand, and of hope and joy on the other.*

With the exception that "his natural cause" was unknown in those primitive times, the lines of Shakespere afford a truthful picture of the mode in which natural phenomena were treated:—

> "No natural exhalation in the sky,
> No 'scape of nature, no distemper'd day,
> No common wind, no customed event,
> But they will pluck away his natural cause,
> And call them meteors, prodigies, and signs,
> Abortives, presages, and tongues of heaven."

* Max Müller says (Chips, vol. 2, p. 100), "Sunrise inspired the first prayers."

Let it not be supposed however that in this worship of the Fire, the Sun, and various other deities, any very absurd rites and ceremonies were observed. On the contrary, the worship seems to have been as simple as it well could be. Hardly anywhere do we find more than the presentation, by fire, of clarified butter and the juice of the Soma plant proscribed; the form of worship was strictly patriarchal and domestic, for though mention is made of priests, yet it was not absolutely necessary that the offering should be made by their agency. Still we can perceive the thin end of the wedge of priestcraft, and it was driven home with a vengeance in after years, as we shall see in a future paper.

The deities were always invoked at sunrise; one hymn to Ushas ran thus:—"Mother of the gods, rival of Aditi, illuminator of the sacrifice, mighty Ushas, shine forth! approving of our prayer, dawn upon us."

Ushas is here alluded to as mother of the gods and rival of Aditi; the explanation of this will show how mythologies arose, and how the characteristics and exploits of the various deities were changed about; how one god is sometimes the husband and at other times the son of the same goddess. When the parentage of the gods was first arranged, Aditi, the earth, was said to be their mother; afterwards, as the imagination of the early poets fed by what it grew upon (as it naturally would), the Dawn, which called man to his religious duties, was also spoken of as indirectly awaking the gods by the worship it had instigated. But it is a *mother's* pleasure to awake her children, hence the Dawn came to be figuratively regarded as the mother of the deities.

Again, inasmuch as the Dawn ushered in the morning—brought to light the passing clouds—gave birth, as it were, to the sun,—she was in this sense, too, the parent of a god of whom, in another sense, she was the beloved—the bride! Saturn was another name given to the sun by the primitive

observers of nature: the sun was hidden from their gaze after he had sunk in the west, so they called him Satur or Stur, the hidden one. The sun chased away and devoured the dawn he had himself created; in later ages when the meaning of the stories, but not the stories themselves, were forgotten, Saturn was a god who had devoured his own offspring!

It must not be taken for granted, however, that there were no human elements in these old mythologies. No doubt traditions of their ancestors caused the early races to consider their forefathers as being now heroes—not exactly gods, but yet something more than men. We know how in later days wonderful stories have congregated round noted individuals, until in these days of scepticism such are now regarded as mythical personages.

The consideration of the philosophical portions of the Vedas—the Upanishads—must be left to our next number.

W. A. L.

SELF-HELP.

A CAUSE that is not self-supporting, or which gives no fair promise, at least, of eventually becoming so, can end in nothing but failure, no matter what the amount of assistance which can be temporarily drawn from without. But, on the contrary, if once it be made clear that the spirit of self-help is abroad, the greatest hopes for usefulness and success are not without reason. History leaves us no room to doubt the fact that English life has ever been animated by such a spirit, though not always, of course, with equal intensity. Our political position, our commercial prosperity and our internal condition as a people, are proofs to us not merely of the possession of a great principle but of the working of it in our national concerns. And believing as we do that every

good principle entails a trust, at the same time that it confers an advantage, we hold that this same self-relying, self-helping principle should if possible be evoked, or at all events inculcated, amongst every people coming in any way under the influence of the Anglo-Saxon. Especially would we bear this in mind in considering our relations to India. Rich in natural resources, but hitherto failing to turn them to their best account—hungering for the fruits of western culture, yet fearing the time-honoured prejudices of ages—perceiving as some of her wisest children do the advantages of English social life which caste forbids the multitudes from sharing—how much stands waiting to be done for her in the way of teaching her to help herself. It is true that from time to time we have heard of this or of that earnest worker on behalf of progress and of education amongst our Hindu fellow-subjects, but each of these seemed but one amongst a million, and the reward they met with from the majority of their fellow-countrymen was indifference and sometimes persecution. Notwithstanding all the faithfulness which prompted such efforts the sporadic character of them did little more than reveal to English sympathisers the magnitude of the evil which those efforts were intended to lessen. But happily within the last ten years proof has been abundantly given that no good work can really be barren of results. In that period the number of students in one district of India—the Bengal Presidency—has increased four-fold, and when we remember that the great want, the great hope of India lies in her educated class, this one fact should afford unmixed satisfaction to Englishmen and no less encouragement to all Hindus who are endeavouring to raise the educational and social status of their countrymen and of their countrywomen; inasmuch as from a most valuable article which appeared in the July number of our Journal we learn that within the time above mentioned "as regards female schools the number of

pupils has risen from 367 to 9,035." It is when facts are thus brought home to us that we are permitted to see how much is being really done for the advancement of India, and to find that notwithstanding all hindrances, which to Englishmen out of India must be almost unintelligible, the right spirit is at work, since (to quote the article previously referred to) "in the last twenty years there has been more real growth than in a thousand years preceding the beginning of this century." And in reference to this the duty of Englishmen, as a nation and as individuals, is sufficiently clear, to foster that "growth" whenever and however possible, to instil into the mind of India the principle of self-reliance, and so really to put into her hands the power of self-advancement. It is thus that our Association has set itself to work,—its members stand side by side with men and women in a distant land it is true, but for all that subjects of the same laws and bound by the tie of dependence. They would meet them under no false ideas of patronage or of condescension, but under the conviction that it is a privilege to help forward a good work, rejoicing in the downfall of every prejudice that hinders progress, and welcoming every sign of social advancement which the rising knowledge and energy of India can win for her. Only let Hindus be brought to the conviction that this is at the bottom the real spirit of Englishmen towards them, and few we imagine will be slow to perceive what many amongst them have declared to be a fact, that their connection with England is in very truth a benefit and a source of strength. With matters of politics this Association most rightly has nothing whatever to do, but we cannot refrain from expressing our sincere belief that the good of India lies very near the hearts of her rulers, and our earnest desire that the spread of that conviction may draw together Hindus and Englishmen in close and brotherly friendship.

B.

SOME PENDING SOCIAL QUESTIONS IN THE BENGAL RESIDENCY.

AN excellent lecture on the above-named subject was delivered by C. C. Macrae, Esq., of the Calcutta Bar, at the Rooms of the Social Science Association, on the 18th June last. The lecture was given at the request of the London Branch of the National Indian Association, and when the manuscript was kindly forwarded that a summary might be prepared for the Journal, it was felt that no excuse was needed for transferring the whole of it to our pages, which through the kindness of their London friends the Editors were enabled to do.

"Having recently returned from India, after five years' residence there, I have been asked to address you this evening on some of the important social questions of the time in that country. I do not propose to offer you a lecture on any one subject, or to discuss in detail any topic on which I may touch. With your permission I shall merely endeavour shortly to express the impressions a man of ordinary education and observation may be likely to form on the social condition and prospects of the natives of Lower Bengal. My experience has been confined to that part of the country, and it is to that only that the remarks I am about to make are intended to apply. Indeed I can scarcely claim personal knowledge of even so much of the country as Lower Bengal. My residence has been in Calcutta, and you have, doubtless, frequently heard it said that the opinions current there do not fairly represent the views of the population of the districts. However this may be, it is pretty certain that a fuller and more enlightened consideration of the social questions of the day is to be found amongst the educated native gentlemen in what they themselves call 'the metropolis' than in the small stations of the *mofussil*.* It is to the former that we must look for the source and development of reform and progress; and it is there principally, if not solely, that we find

* *Mofussil* is the Anglo-Indian name for the provinces.

an absence of the conditions, which elsewhere throughout the country retard change of custom and adoption of new ideas. The independence which is common amongst natives in Calcutta is still rare in the *mofussil*, and the restrictions of usage and surrounding opinion, which notoriously in India impede change, are less lightly felt in Calcutta than even in the neighbouring towns of the district. Even in Calcutta, however, these are the chief obstacles to progress. It is true that no society of men is altogether free from the tyranny of social opinion: but it is rare to find a *consensus* of educated opinion strongly opposed to a custom of society, and yet conforming to it in deference to the penalties which a common action might avoid. Yet this is what we find in India, and even in Calcutta, and the more inquiry I have there made on the matter, the more I am persuaded that the inclination of the majority of educated men in favour of reform is prevented from taking effect in action by fear of the displeasure, not only of the less enlightened of their countrymen, but even of those who *think* with themselves. I may instance the case of infant marriage with the prohibition against the re-marriage of widows. Of many native gentlemen of information and position to whom I have spoken on these matters I have not found one who has not expressed himself conscious of the evils resulting from their practice, and desirous of seeing that practice discontinued. With this common sentiment each one is deterred from acting in accordance with his better judgment from fear of the consequences he would meet from those of his caste and acquaintance, such as exclusion from family entertainments, festivals, and so on. Assuming the expression of opinion to which I have referred to be sincere, I confess I see no reason why the reform approved in theory may not at an early day be carried out in fact. The difficulty is in making a start, and in getting the leaders of respectable native society to act together. Our very policy of scrupulous non-interference with native usages, especially those connected with religious observances or based on the tradition of the sacred books, is a hindrance to reform in such matters, even to the natives themselves. Our policy has the effect of investing these institutions with a semblance of respect and regard which would make it difficult for even a less conservative people than the

natives of Bengal to take the initiative in ceasing to comply with 'custom lying upon them with a weight heavy as frost, and deep almost as life.' But to effect a general reform the example of the orthodox Hindus is needed. The isolated efforts of individuals affected with the charge of unorthodoxy can do little more than obtain scattered converts, whose habit of life is of little weight with the natives more looked up to on account of their orthodoxy by their uneducated countrymen. The good done, and being done, by men like Baboo Keshub Chunder Sen is incalculable; but the masses are guided in their conduct, not by the precept and practice of them and their converts, who are principally students at and graduates of our colleges and universities, but by the accepted doctrine and behaviour of the old families of stricter Hindus. But would the leaders of this latter agree to act in accordance with what (as I have stated) I have heard many of them declare to be their opinion; or would some influential English official combine them to co-operate with him in the accomplishment of the work, I believe that infant marriage and the rules at present affecting widows would be soon as obsolete as *suttee*. Even now, the peculiar reason given for the marriage of females before the age of puberty does not, I believe, affect Coolin Brahminees, who are, I understand, frequently unmarried beyond that age without their parents incurring any reproach. Of the moral and physical evils of these pernicious customs it is, I presume, needless for me to speak here. On this subject we in this place are, I conceive, in accord. I may merely mention that the Indian Reform Association has recently collected opinions from the leading medical men, Christian, Hindu, and Mahommedan in Bengal, on this matter, which, in their emphatic unanimity, ought to be convincing to those who desire the good of the people amongst whom these customs exist. Indirectly, those customs interfere with another great work now promoted by reformers in Bengal, I mean female education. It is obvious that a child removed from school at the age of 12 or 13, and left thereafter without further instruction, can have but the rudiments of education, but this is the case of the majority of even those girls whose parents have permitted them as children to go to school. The danger of proselytism which natives commonly apprehend for

their wives and daughters from asscciation with zenana lady teachers ordinarily deters a man from allowing the education of the females of his family to be continued after they have been removed from school. And thus it is that men gifted, as are the natives of Bengal, with high intellectual capacities, can in the child-wife, remaining a child in knowledge as she grows in years, find no sympathy with tastes or thoughts which she is naturally no less fitted to enjoy. The stereotyped form of answer which I have been in the habit of hearing in taking the evidence of '*Purdah-nisheen*'* ladies, when they feel themselves pressed by a question in cross-examination is 'Sir, I am only a female, what should I know?' Whatever be the talents and information of the male members of the family, an answer such as this from one of their ladies appears no wise unbecoming, nor have I so frequently heard this state of things acknowledged as an evil as the customs connected with marriage to which I have referred, and to which ultimately I ascribe that condition of ignorance. In what I have said on this matter I particularly wish you to understand that I speak only of what exists generally. I have already allowed you to infer that there are gentlemen who allow the education of the ladies of their family to be continued until they are fairly and well informed—and I am aware of one leading family in Calcutta, which may for all I know be not exceptional in its practice, in which instruction is regularly imparted to all the members of the household by its head, the venerable and respected Rajah Kali Krishna. I may, however, I think, justly say that as a rule women are almost wholly uneducated, and I see no probability of change in this matter so long as the custom of infant marriage is observed. It may occur to you that the seclusion of women has as much, if not more, to do with the matter. No doubt it has, but I purposely leave it aside; as it is not one of the questions agitated at this time, or one in which there seems to be any present prospect of alteration in the existing usage. Even the

* *Purdah-nisheen* means "hidden by a curtain." It is applied to those ladies of rank who are entitled to give evidence behind a curtain, that they may not be disgraced as women by being seen by the eyes of any other man than their husbands. Of course the poorer classes are unable to maintain this privilege of their sex, having to go to work, to shop, to bathe, etc., without the aid of covered car or palanqueen.

significant mark of disapprobation with which the present Governor-General, by excluding from his balls all gentlemen who do not permit the ladies of their family to appear in public, has expressed his opinion of the practice, has not shaken it in the slightest degree. The quarter from which, in my opinion, any change of habit to be generally adopted must come, is not so hopeless of promise as you might suppose. Even now things are done by Hindus without loss of caste which would not have been tolerated some years ago. I may instance a fact stated in evidence in the High Court, by a native gentlemen of high position and respectability, who in a recent trial said that there were at the present day few, if any, Hindu families in Calcutta of which some member or members did not occasionally dine in European style. Surely the infraction of the rules of the Shastras concerning prohibited meats and wines might warrant the nobler breach of the precepts inculcating infant marriage and condemning the child widow to a barren and joyless death in life.

[*To be concluded in our next.*]

LONDON BRANCH.

On Saturday, June 21st, Professor Flower conducted a small party of Indians over the Museum of the College of Surgeons, in Lincoln's Inn Fields. He gave a short descriptive lecture, beginning with a sketch of the life of John Hunter, whose large anatomical collection having been bought at his death by Government, was presented to the College of Surgeons and thus formed the nucleus of the present museum. The method of arrangement was next described, by means of which the collection is made highly available to students, and attention was directed to some of the most remarkable specimens. Afterwards, the cases in the suite of rooms were examined at leisure, and Professor Flower showed great kindness to the party by his willingness to answer questions and to impart information.

INDIAN INTELLIGENCE.

It is an interesting fact that for the first time a native gentleman has been raised to the bench in the High Court of Bombay. Mr. Nanalbar Haridas is the newly appointed judge. He was educated at the Elphinstone College, joined the Law School (established in 1855), carried away many prizes there, and has practised for several years as a pleader in the various Bombay courts. For 15 years he was one of the translators and interpreters of the Supreme Court. He went to Madras to pass the LL.B. examination, and last year was made a Fellow of the Bombay University. The appointment has given much satisfaction, and the Indian papers speak strongly of the new judge's legal acumen, as well as of his right principles, independence and high moral character.

The annual distribution of prizes to the Barahanagar Girls' School passed off with some *éclat* on Sunday, the 8th June, Dr. David Waldie presiding. The report of the last year's operations was read by the secretary, Babu Sasipada Banerjee, which showed that the school has been in a very flourishing state during the last year, and that the prejudices of the natives against female education have to a great extent been removed. The school received the support and coöperation of many respectable Hindu gentlemen (a thing so much wanted in the history of the previous years of the school); among whom were especially mentioned the names of Babus Chunder Coomar Roy, Jojender Nanth Roy and Cully Prosono Roy, Zeminders of Nural, Babus Nim Chand Moutry, Shama Churn Lahiri, and others. During the last year the school has been taken up by the Executive Council of the North Suburban Association, a society established at Barahanagar for educational

and charitable purposes. To give the school the benefits of a lady superintendent, a committee of the following ladies and gentlemen has been formed, who have sent up an application to Government for an increased grant. The committee consist of—Mr. Justice Phear, Mrs. Phear, Mrs. Murray, Babu Prosono Coomar Banerjee, Dr. D. Waldie, treasurer, Sasipada Banerjee, hon. secretary.

Miss Carpenter has very kindly expressed a wish to give 50 rupees (£5) a month towards the pay of the lady superintendent, for which, and for the continued support and sympathy which she has always shown to the cause of female education in this country, the committee cannot be sufficiently thankful to her. After the report was read Mrs. Phear most gracefully distributed the prizes to the girls. Three stipends have been awarded to the first three pupils, one by Dr. Waldie and the other two by the School.

When the prizes had all been distributed Mr. Justice Phear, on behalf of Mrs. Phear, begged that she might be allowed to address the meeting by deputy. Very few ladies even in England were as yet accomplished in public speaking, and she was not one of the few. She wished, however, to express the great pleasure it had been to her to take part in giving away the prizes to the bright little people present. It was especially the duty of Englishwomen in India to do all which lay in their power towards furthering the cause of female education; although by the nature of things they could not expect foreigners to be able to effect much of themselves, still they might unquestionably afford considerable help in the shape of countenance, encouragement and advice to those native gentlemen who were working for their countrywomen. There was reason for gratification at the progress which had been made in this matter within the last few years. Girls' schools had multiplied both in and around Calcutta; and a very large number of parents had come to

feel that it was the right thing to send their children to them. After dwelling shortly on this topic, Mr. Phear went on to say that Mrs. Phear and himself took a peculiar interest in the success of the Barahanagar Girls' School, for they had seen it rise from a very small beginning, when Babu Sasipada Banerjee started it some eight or nine years ago under every circumstance of discouragement, and they had watched its growth year by year, until by his excellent and most praiseworthy exertions it attained its present considerable dimensions, and developed into two branches, one in the northern and the other in the southern part of the district. They had also lately joined a committee which had been formed for the purpose of giving the school a somewhat larger scope, and particularly for the purpose of placing it under the superintendence of an educated lady. With children so young as those who filled the girls' schools in this country not much could be done in the way of teaching and instruction; the mere elements alone of information could be conveyed to them. But at the same time the age was just that at which the first education and training of character, thought and feeling, should be commenced, and none but female teachers could effectively enter upon the undertaking: it was impossible for the best and most conscientious of Pundits to instil into the minds of the young girls that refined feeling, that sense of justness and propriety of manner and carriage, which they would acquire almost unconsciously from the constant presence of competent female teachers among them, and supervising them. A glance at the classes in any girls' school will show how much is generally needed in this direction. There was a certain self-respect and modest confidence which was inseparable from decency and propriety of attire. He could point out some conspicuous examples in that very room; but they were conspicuous because they were very exceptional. Girls' schools would fail in the most important

part of their work until this shortcoming was rectified, and for this reason he trusted that the endeavour to obtain an educated female staff of teachers for this school would succeed. He then spoke of the valuable help which Miss Carpenter gave to the school, and while he expressed gratification at hearing from Babu Sasipada Banerjee's lips that the inhabitants of Barahanagar had increased their contributions to the funds of the school during the past year, he urged upon them the importance of still further increasing their support.

Babu Doorga Dus Mukerjee then spoke a few words on the success of the school, and thanked Mr. and Mrs. Phear for honouring the meeting with their august presence and taking a part in the proceedings. He also added his voice to the justness of the remark made by Mr. Phear on the dress of our girls.

Lastly the chairman, Dr. Waldie, made a short speech, with which the meeting concluded.

REVIEW.

MAXIMA AND MINIMA, BY RAMCHUNDRA, A HINDU.—We are indebted for the following paper to Signor Gaetano Lanza, Assistant Professor of Mathematics and Mechanics in the Massachusetts Institute of Technology, and we insert it the more willingly inasmuch as it evidences an interest in the objects of this Association created by Miss Carpenter during her present visit to America.

"Having had the pleasure," writes Signor Lanza, "of perusing a copy of the 'Journal of the Indian Association,' it occurred to me that an allusion to an admirable treatise on Maxima and Minima by Ramchundra, a Hindu, might be of interest to your readers.

"The work in question, published originally by the author at his own expense, fell into the hands of Augustus De Morgan, the famous mathematician, who was so favourably impressed with its worth, and so thoroughly convinced of its utility, that besides bestowing on it great commendation himself, he put forth every effort to bring it before the scientific world. In this he was heartily seconded by the Court of Directors of the East India Company. Ramchundra was highly honoured by the British Government, and the book was reprinted in England 'in acknowledgement' (as it is expressed on the title page) 'of the merit of the author, and in testimony of the sense entertained of the importance of independent speculation as an instrument of national progress in India.'

"From the account of Ramchundra's life given by De Morgan, I gather the following:—He was born at Paneeput, about 50 miles from Delhi, in the year 1821. After studying in private schools he spent six years at the English Government School at Delhi, his father having been employed under the collector of the revenue. No special attention was paid to mathematics in this school, but shortly before leaving it, a taste for that science began to develope itself in Ramchundra, who prosecuted his studies by himself with such books as he could obtain. He was subsequently employed as a writer for two or three years, and in 1844, when the school at Delhi had become a college, he received the appointment of teacher of European science in the Oriental Department. He now devoted himself to translate works on mathematics into the vernacular, so that students in the Arabic and Persian departments became acquainted with European science, and hence were enabled to discard many absurd theories of the ancient Hindu philosophy.

"Ramchundra, with the aid of the advanced students, took another step towards the same end, by forming a society whose purpose was the diffusion of knowledge among their countrymen. A paper was issued by this society called the 'Fawâedánnâzireen,' in which Hindu superstitions were freely attacked and notices were given of English science.

"The object of the work to which I allude, is to solve problems of maxima and minima by simple algebraic processes, without the aid of the differential calculus.

"His efforts in this direction were crowned with a remarkable

success, and the result is a lasting evidence, not only of his power of investigation and originality of genius, but also of a patience and perseverance deserving the highest praise. The method which he developed by means of imaginary roots is one which though it cannot supersede that by the differential calculus was peculiarly well adapted to the wants of the Hindu mind. and is also fraught with deep interest to the mathematician.

"To do it all the justice it deserves would require a longer sketch than this, but I shall close, hoping that others may be incited to imitate the example set by Ramchundra and labour for the inauguration of an era of scientific research in India, and also that our friends in that distant land may feel that we are ever ready to appreciate all that is good and shall welcome with gladness every triumph of Hindu genius."

PERSONAL INTELLIGENCE.

Krishna Govinda Gupta (of the Middle Temple) has passed the "Final Examination" of the Civil Service of India. In the list of 34 successful candidates his name stands second, with 2,656 marks. The first candidate had 2,784 and the lowest 1,468 marks. These gentlemen were selected in 1871.

At the distribution of prizes at University College on June 27th, Prosunna Kumàr Rày (Bengal) gained the 4th prize of the first year's course in Physics and also a certificate in Zoology. Mahommed Hussain Hakins (Bombay) received the second certificate in Geology and Mineralogy. H. S. R. G. Chuckerbutty (Bengal) obtained the 7th certificate in English Composition, and the 4th certificate in Anglo-Saxon. Mr. Chuckerbutty, who has been educated at the University College School, is the eldest son of Dr. Chuckerbutty, one of the professors of the Calcutta Medical College.

Nanda K. Ray (University College) and A. Chattopàdhyah (both of Bengal), and a son of Mr. Dadabhai Naoroji, have matriculated in the University of London.

In May last five Indian gentlemen passed the general examination of students of the Inns of Court, held at Lincoln's Inn Hall. John James Casie-Chitty (Ceylon) and Lal Mohun Ghose (Bengal), both of whom have since been called to the Bar; Charoo Chunder Dutt (Bengal), Bipin Behary Mookerjey (Bengal), and Raj Kissen Sen (Bengal). In the same examination Alfred Nundy (Bengal) received a certificate for having satisfactorily passed in the subject of *Hindu and Mahommedan Law, and Laws in force in British India.*

We learn from India that Rajanikant Sen, of East Bengal, has successfully competed for the Gilchrist Scholarship. He may therefore soon be expected in England in order to carry on his studies.

Gustadji Ardaseer Wadia, son of Mr. A. Cursetji Wadia (a Parsee merchant residing at Richmond), intends to compete for the Civil Service.

The following announcement of death appeared lately in the *Times*:—"On the 7th May, at Kodi Karne, Pulney Hills, India, Henry Francis Mutukisna, son-in-law of the Rev. Reginald Pole, Rector of Yeovilton." This gentleman was a native of Ceylon, of a Tamil family originally from Madras, and he spent some time in England (Oxford and London) eight or nine years ago. A member of the Indian Association who was acquainted with him informs us that "he was a most intelligent and agreeable companion, well read in English literature," and that he had "published a large work on law in Ceylon," in which island he at one time held the office of Deputy Queen's Advocate.

We also record with regret the death of Jeyaram Row (Madras) who left England within the last year. He was for a while tutor to the young Rajah of Mysore.

The late arrivals have been as follows:—Krishna Gopal Sircar and Behary Lal Bosu, from Bengal (for medical study), S. K. Borah (from Assam), Avinasa Chandra Mitra from Bengal (Law), Nuservangi Pestonji Cama (Bombay), Aideshi Manockji Kaku and R. P. Kerawalla, also from Bombay, the two latter in connection with a Parsee mercantile house.

Mutu Coomàra Swamy, who received his call to the Bar here ten years ago, has come on a third visit to England. He is member of the Legislative Council of Ceylon, a post which his distinguished father also held (as the first Tamil representative in the Council). Mr. M. C. Swamy has contributed several interesting articles on Indian religions and literature to the Journal of the Royal Asiatic Society of Ceylon, and while in England, about the year 1863, he was elected member of the Royal Asiatic Society of Great Britain.

J. J. Casie-Chitty (of Exeter College, Oxford, and Lincoln's Inn) has returned to Ceylon.

Rakhal Chandra Ray (of the Inner Temple) has also left England to return to Bengal, after a residence here of three years.

Mr. Nowrozji Fordooriji and Mr. Dadabhai Naoroji have given much valuable evidence before the Indian Finance Committee.

These two gentlemen, with Dr. R. C. Badhurji and Mr. A. C. Wadia presented a petition, with more than 1,500 signatures, from the Parsees of Bombay to the Shah of Persia, during the Shah's stay in London, requesting that the Parsees of Persia might be relieved from the poll-tax and from various oppressive customs and enactments. The Shah returned a favourable answer to the petition.

The Mahommedan Indians, living or staying in London (to the number of thirteen or fourteen), were presented to the Shah, and among them the young Newab of Surat, Meer Zulficar Ali Khan, whose arrival in England (for education) was referred to in our last Journal.

K. G. Deshmukh, whose father is Judge of the Small Causes Court at Ahmedabad, and who was lately called to the Bar in London, gave a lecture in his native town a few weeks ago, the subject being his recent visit to England.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 33,—SEPTEMBER, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

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HINDU THOUGHT.

(FOURTH PAPER.)

YEARS rolled on, and the Upanishads were added to the hymns and rituals of the Vedas. In them we find most exalted notions of the Great Ruler of the Universe—notions so exalted as to render it highly improbable that the nature-worship of the Sanhitas could have obtained for long, after man had once used his reasoning powers. Max Müller tells us that before the Aryan family split up into the various sections which afterwards became the Greek, Latin, German, and Indian nations, a universal Deity had been conceived of, whom, for want of a better name, they called after the sky—the bright blue sky embracing all—Dyaus, to which was soon joined the endearing epithet of father, Dyaus-Pitar, the Heaven-Father. From this term the various Aryan nations derived their name for the Supreme Being; the Greeks Ζευ πάτερ (of whom the poet Aratus said, "we are his offspring"); the Latins Jupiter, &c.

An old Persian proverb says there is more merit in understanding poetry than in composing it. Let us be careful therefore how we regard these ancient books!

The Vedas begin with the word Om, the sacred name of

the Most High; the reading of the Vedas is always to be prefaced by pronouncing this name together with Bhooh, Bhoovah, Swah (Earth, Space, and Heaven—all of which we have seen are parts of the Supreme Being), and the Gayutree. This latter has been translated variously; Colebrooke renders it, "Let us meditate on the adorable light of the divine Creator; may he rouse our minds."

The Upanishads tell us the Supreme Being is perceptible only by intellect, that He is known to man as the origin of intellect, and those who think of Him as such are possessed of the real notion of God.

"Only he whose mind is purified by the light of true knowledge, through incessant contemplation, perceives the most pure God. The mind being perfectly freed from impurity, God, who spreads over the mind and all the senses, imparts a knowledge of himself to the heart."

The Moonduk Upanishad, from which this is taken, has this also:—"A pious votary of God obtains whatever division of the world and whatever desirable object he may wish for himself or for another; therefore any one who is desirous of honour and advantage should revere Him. A knowledge of God is not acquirable from a study of the Vedas—it must be *sought* after; no man is deficient in faith."

The Céna Upanishad (Sáma-Veda) affirms the divinity of the Supreme being *alone*, and endeavours to explain the apparent contradiction between its teachings and that of the Veda itself. The writer of the Upanishad states the hymns represent the attributes of the Supreme Being under the cloak of earthly objects; that their language is poetical and allegorical, and hence the Divine attributes are often represented as independent existences.

To us however, who know the real origin of the hymns,*

* Probably the oldest records now in existence of the earliest human thought.

the real truth seems to be that their subject matter was floating first as poetry only, and afterwards, when purer conceptions of the Deity had been formed, as tradition, for many centuries before they took their present shape. Who can tell the alterations effected in them meanwhile?

Philosophy on the other hand does not live by tradition, and the Upanishads, written at a later period than the Sanhitas, were composed by men who, inheriting a poetical temperament and a national reverence for the sacred books, and at the same time feeling convinced that the hymns did not fitly describe the majesty of God, conceived this mode of getting out of their difficulty.

The Céna Upanishad plainly teaches the unity of the Supreme Being, and describes the mode in which He is to be worshipped. It explains that the plurality of deities to be found in the hymns, and their several characters, was invented solely for the benefit of those who were unable to comprehend and adore the invisible God; evidently thinking that some religion was better than none at all. All the Upanishads and the other religious treatises agree in this, that all figures are intended to serve *merely as representations* of God, who is Himself pure understanding.

The C. U. says:—"No vision can approach Him, no language can describe Him, no intellectual power can compass or determine Him." "If you say 'I know the Supreme Being thoroughly' you in truth know very little of Him." "He who believes he cannot comprehend God"—that is who is so impressed with God's infinity and his own littleness—"does in reality know Him."

The Kut'h Upanishad says:—

"Knowledge and rites* both offer themselves to man; knowledge of God leads to absorption, but rites which have fruition (or rewards) for

* That is contemplation resulting in knowledge of God, and the offerings prescribed by the Vedas.

their object exclude from the enjoyment of eternal beattitude. These are entirely opposite each other."

"The soul is not liable to birth nor death; it is mere understanding, unborn, eternal, without reduction, unchangeable."

"God himself imparts his knowledge to the heart that is freed from passion and desire."

"The Omnipresent Eternal Spirit should be considered totally distinct from matter, and the effects of matter."

"One only, without a second" is the invariable description given of the Supreme Being in the Upanishads, and most strongly do they insist that "none but Him is to be worshipped; nothing but Him should be adored by a wise man."

It must be evident from these quotations that whatever may have been the original meaning of the Vedic Sanhitas, and however these may have affected the popular religion in after days, when the poetical descriptions of natural phenomena had crystallized into (to them) meaningless myths,—the thinkers of the Upanishad era had as sublime ideas of the Almighty God as have ever presented themselves to the human mind. Nor did the Upanishad writers consider a knowledge of God to be unattainable even by the common people, else indeed they would not have so unceasingly dwelt upon the absolute importance of attaining it, and upon the utter worthlessness of mere rites and ceremonies! Rites, if indulged in, should be regarded but as schoolmasters leading to something higher; and "once a knowledge of God attained, no need exists for observing any of the ceremonies prescribed by the Shastras."

The worship of the Vedas was, as I have already said, domestic in its character; no altar and no temples were required. Though the head of the family might officiate, there was, nevertheless, a priestly class whose more particular duty it was to superintend such worship and offer the prescribed sacrifices.

As always happens when one class of a community has

privileges which the others lack, the privileged priests soon began to domineer; and finding it greatly to their advantage to be the spiritual guides of the people, they fostered the notion that worship without the presence of a priest was unacceptable to the gods.

They found, moreover, that in order to secure their acquired privileges, it would be desirable to base their authority upon a written word which should command the reverence and obedience of the people. To this movement is to be attributed the Laws or Institues of Manu. Here we find laid down with great distinctness of detail the rules that should be binding on the four castes into which the Hindus had by this time been divided. Chief of all was of course the priestly caste—the Brahmans—who were said to have proceeded from the mouth of Brahma; they were the eldest born, the heirs and possessors of all things. But the corruption as yet (the Laws were written *about* 1300 years B.C.) was not very great. Manu himself is made to say (chapter 2, text 155) that respect and distinction are to be paid to a Brahman *only* in proportion to his knowledge and worth.

Manu says, "The soul itself is its own witness; the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of men."

Manu lays great stress upon the sacred Vedic symbol of the Most High—Aum or Om—which it is said was "milked from the Vedas." In Manu we find the Brahmanical cosmogony. The Supreme Being with a thought created the waters and placed in them a seed which became an egg; in this he was born himself in the form of Brahma, the great forefather of all spirits.

The doctrine of transmigration is mentioned in the Laws; "he who frequently performs disinterested acts of worship becomes for ever exempt from a body composed of the five elements; he sacrifices his own spirit by fixing it on the

spirit of God." "Thus the man who perceives in his own soul the Supreme Soul present in all creatures, acquires equanimity towards them all, and shall be absorbed at last (escaping transmigration) in the highest essence, even that of the Almighty himself."

Notwithstanding many faults (such as approving of trial by test, &c.) the Laws of Manu deserve a high place among the world's codes.

I cannot now stop to treat of the Zend-Avesta, the sacred book of the Zoroastrians; its date is about midway between the Vedas and Buddhism. The followers of Zoroaster are but a small minority of the population of Hindustan—Berghaus, indeed, omits all mention of them in his table showing the percentage of the world's religionists—and are known now by the name of Parsis. Their philosophy and system of Ethics were excellent. A belief in one true God, an honest worship of Him, love to all men, and a tender regard for dumb animals (which are the distinguishing tenets of the Parsis), enable their religion to compare most favourably with others. That Zoroaster inculcated the worship of the sun *as the sun* is a fiction of the ignorant, as many passages of the Zendavesta will prove.

"He (the Supreme Being) is without beginning or end; He is living, wise, powerful, just and independent; His knowledge includes all that is seen or heard, and all that exists. From Him nothing is hid."

"Who has made a path for the sun, and for the stars? Who makes the moon to increase and decrease? Who holds the earth and the clouds that they do not fall?"*

Meantime the corruptions of the Brahmanical system were yearly increasing; the arrogance of the priests became excessive, and the way was at last paved for a revolution in religious matters.

Buddha was the Reformer!

W. A. L.

* Compare Job xxvi., 7; and Psalms xix., 5 and 6; civ., 19.

SOME PENDING SOCIAL QUESTIONS IN THE BENGAL PRESIDENCY.

(*Continued from page* 397.)

"The next subject to which I would briefly allude is the all-important one of education, which, in the recent changes of system to which it has been subjected in Bengal, is a matter of the most constant and earnest controversy. I may at once say that with deference I heartily approve of the two most prominent features of the system inaugurated by His Honour the present Lieut.-Governor of Bengal. I believe that in the state of things now existing in Bengal a sound rudimentary vernacular education for the lower and middle classes is far preferable to that conveyed through the English language. One of the effects produced by the working of the latter system, which was until recently in vogue, was the diminution of the number of artificers and persons engaged in manual employments, and the direction of an excessive amount of partly educated industry in the way of writerships, clerkships, and subordinate ministerial Government appointments. I have not anywhere observed any public notice of this fact, but it is one which has frequently been brought to my attention by persons engaged in trade. A native who has acquired even the merest smattering of an English education aspires to Government employment, and prefers the humblest situation in that service with what to him at starting is always the not-improbable prospect of advancement to high place, to more lucrative work in trade or manual labour. The excessive competition reduces the rate of remuneration and chance of promotion, and over-stocks the country with a crowd of needy imperfectly educated aspirants for official appointments, discontented with their position and with the Government to which they ascribe their condition. Far better would it be for both such individuals themselves and the public at large that they applied themselves to such manual occupations as those in which their fathers were content to work, with benefit both to

trade and to the order of society. By confining our Government-aided education for these classes to a thorough rudimentary instruction in their own tongue, we shall remove from them the temptation of turning from the occupations for which they are required to the delusive hopes of a career in which their talents and information can never rise out of the sphere of '*keraneedom*.' In another way, the scheme of lower and middle-class vernacular education, reaching, as it is intended to do, lower down, and extending more widely than that imparted through the medium of the English language, should be of vast political advantage. One peculiar and great difficulty connected with our rule in India is that our actions and motives in the work of Government are constantly by the masses either not understood at all or misunderstood. It is this widely-spread ignorance or error which affords the opportunity for the oppression and illegal exaction by the subordinate executive officers of Government which we are now almost powerless, save in isolated instances, to overcome or suppress. Let the poorer classes obtain that general elementary education at which we now aim, and we may hope that the information they will have the means of acquiring will enable them to resist and expose the imposition to which they are now continually subjected. As another effect of this plan of education, the native press may be less frequently conducted by the discontented class to which I have referred, and may convey to the larger reading public it will have a truer and juster view of the conduct of Government than it now too often does. I must not be understood as making a general charge against the native press. I speak of a fact, and I gladly accept those papers which honestly endeavour to ascertain the truth and express an honest opinion upon it.

"In passing, I would on this subject of vernacular literature express my regret that no steps should be taken to prevent or stop the publication of the grossly immoral works which we see by the quarterly returns in the *Government Gazette* are numerously published and sold at such low prices as to secure their being widely disseminated amongst the public. They have nothing to do with religion, they profess to be nothing more than vicious indecent books, and it is a culpable tenderness to

free literature which permits them to be published and circulated as they now are.

"The other remarkable innovation in the course of Government education in Bengal, introduced by Sir George Campbell, is the compulsory requirement of a certain proficiency in athletics to qualify for a pass certificate at the examination for civil employment under Government. We are familiar with the picture drawn by Lord Macaulay of the effeminate and weakly-bodied Bengali. The success even now obtained by Sir George Campbell to secure in the Bengali official a healthy body as well as a healthy mind seems to show that it only needed some such incentive as he has given to make Lord Macaulay's picture, as exaggerated in the physical, as it is in the mental, details of its subject. To an old Anglo-Indian it would be a strangely curious sight to witness, as I have done at the college at Dacca, a number of Bengali students leaping, running, vaulting, and performing on trapezes and horizontal bars with fair skill and ease. The conditions of his climate may be against any high degree of muscularity in the Bengali, but what we desire is not muscularity, but endurance, energy, and those manly habits of mind which by a natural law are generally found to attend a healthy body exercised in manly sports. These habits and this frame of body the education of which I am speaking will secure, or nothing else can.

"The next subject to which I propose to refer is that of the employment of natives in high offices, and on this, as on the other questions on which I have touched, I refrain from commenting on the more general points of controversy with which you are doubtless familiar. As you are aware, the highest position yet filled by natives under our Government is the Bench of the High Court, and the experiment, which has proved so successful in Calcutta, has, I observe, been quite recently followed in Bombay. Of the admirable way in which the talented and high-principled men who have sat as native judges in the High Court of Calcutta have performed their duties, it might be unbecoming, and I hope it may be superfluous, for me here to speak. As a circumstance probably unknown to you, and evidencing the culture of mind which is on our English

Bench so frequently found associated with profound legal learning, I may mention to you that the present occupant of the seat in Calcutta, Mr. Justice Dwarkanath Mitter, has lately published a series of papers, being translations of the most abstruse of 'Comte's Mathematical Treatises.' For full and accurate knowledge of his profession, for uprightness and impartiality, and for courteous demeanour no man is more deservedly honoured than the gentleman who thus worthily occupies his leisure moments. It might at first sight seem fair to argue that the success which has been found to attend the employment of natives in high office in the judicial service may equally be expected from their employment in the executive. But the cases are dissimilar, and the question in the matter of the executive service is embarassed by conditions from which the other is free. The experiment is yet too novel to enable us to judge as to its result from experience. The natives who have hitherto gone out in the Civil Service are yet too far down in the list to have been called upon to exhibit any other qualities than those in which numbers of their countrymen are distinguishing themselves in the subordinate judicial service. It is impossible to shut our eyes to the fact that the appointment by competition in the examinations here of natives to strictly executive office in India finds little favour with either their or our countrymen there. For reasons known to you, the natives who have hitherto entered for the Civil Service have been almost exclusively Bengalis; and rightly or wrongly, there does exist a very general distrust of their possessing those qualities which a crisis, such as the mutiny, may at any time require in the executive officers of our Government. This feeling is shared even by their own countrymen, who still in cases of emergency or difficulty rely upon the judgment and energy of particular Englishmen with a confidence which they seldom place in even the wisest of themselves. Amongst the natives of Upper India the prejudice against Bengali officials being placed over them amounts to a positive scorn and dislike, and becomes a grave political danger to the Government which supports the physically weaker race in authority. Again, the conditions of admission into the Civil Service, which require the appointee to

pass his examinations in this country, prevent us from obtaining for the service the class of natives whose social position would to a certain extent command the respect of their countrymen. There is no more aristocratic country in the world than India; and no Government there can safely afford systematically to ignore and disregard that feeling. The prestige and influence of its ruling body is immensely enhanced by a belief that it is composed of persons of superior birth and family, and is correspondingly diminished by knowledge of the contrary. Yet this is what the present system is doing. A Hindu cannot cross the sea, 'the black water,' without loss of caste; and the higher families of orthodox Hindus are thereby deterred from sending their sons to England to compete in the Civil Service examination. The consequence is that the men whom we admit into the Civil Service, as a rule, do not belong to the better-born families in Bengal; and the position of the Civil Service is thereby directly lowered in the estimation of the noble and influential native families. I am personally aware that an application made by a Bengali student to one of the leading men in Bengal, a native of high birth and enormous wealth, for assistance to enable the applicant to study for the Civil Service, was refused on the ground that the person applied to did not wish to see men in the Civil Service whom he could not associate with or regard as his own equals. This is no exceptional case. However unpalateable, it is a fact; and strange as it may seem to those of you who have not been in India, I am assured that the natives themselves do not, as a body, approve our setting over them those to whom they think themselves to be superior. If it be thought necessary to appoint natives to the executive Civil Service, I should prefer to see it done by selection in India from amongst men looked up to by their own countrymen, and otherwise of merit and worth, than by competition under conditions which tend to exclude such men. I regret if amongst those who hear me there may be any who are hurt or offended at what I have said. It would have been easy to say things more agreeable, but I conceive that we are met here, not to tickle one another's vanity, but to state the truth as we conscientiously believe it to be.

"I would end with a few words on the social position on their return to their own country of natives who have come to study here. If they be dissenters from the strict forms of Hinduism, their position is not affected as is that of those who profess adherence to the orthodox style. Before these latter are received by those of their caste, they have to submit to a degrading ceremony, to which within the last few months a barrister and a civilian were subjected. Should they refuse compliance with this ordeal they remain excluded from social intercourse with their relations and former friends, and must find new acquaintances in the more liberal ranks of Brahmoists and Christians. Does it seem to you right and fair that the admission of natives into the Civil Service, if it were to be granted at all, should have been fettered with conditions to which such penalties are attached? We call for pioneers of progress, and we make them martyrs. Even should they return to the society of their former caste, a compliance with its usages and to the manner of life of its members must be hard indeed to those who have for some years lived amongst us as Englishmen. And they will find Englishmen less sociably friendly and hospitable than those whom they have known here. Exceptions there are, and of them I cannot refrain from mentioning with respect and admiration Mr. Justice Phear, who more than any other dozen men whom I have met in India, has consistently set himself to promote the interests of the natives in the spirit of equal fellowship in which an Englishman meets his brother Englishman. With the encouragement and sympathy of him and of such men as Baboo Keshub Chunder Sen, those native gentlemen who have visited this country and desire on their return to their own to promote the cause of social progress, will find their noble aim directed in the most effectual line, and high and honoured friendships to replace those their apostasy from the tradition of their fathers may lose. Seeing as I have done, and knowing as I do, the noble work which is being done by these men, it was with indignation that I the other day read in a newspaper that a certain Rev. Mr. Cave Brown, a missionary from Calcutta, addressing a meeting at Coventry, said with the seeming approbation of his hearers that

the reception in England of Baboo Keshub Chunder Sen was unworthy of a Christian country. I care not to know the reasons given by the reverend gentleman for his opinion, though I can guess at the narrow-minded sectarian views to which it is due, but I do emphatically protest against the uncontradicted assertion of such a sentiment expressed against a man who has waged an immeasurably more effective war against idolatry in India than all the Christian missionaries in that country put together, and who, with results of which we are now only seeing the first-fruits, is leading his countrymen in the cause of emancipation from social, no less than spiritual, bondage to evil custom and pernicious tradition. If you would aid the cause of social progress in India, join yourselves with him and his co-labourers in the work to which they have devoted themselves with the self-abnegation and the earnestness of their great precursors in the reform and relief of man's condition and distress."

SONNET.

Across the Ægean waves with ceaseless lay,
Beyond vast empires of historic fame,
Now void of glory but the ancient name,
Close by the rising sun, far, far away,
Guarded by Himalaya,—the translucent bay,—
The Arab sea,—the main man cannot tame,—
(With crests its foaming surges power proclaim),
Lies India, bound by Idol's baneful sway.
Though rich in deeds and thoughts, still poor is she;
Nor fleecy clouds, nor sprightly spring can cure
The countless pangs which India must endure,
Till foreigners should foreigners not be.
Whatever fate should Albion's hands confer,
The Hindu heart shall always beat for her.

R. Mittra.

LONDON BRANCH.

On Saturday, July 26th, twenty Indian gentlemen visited St. Paul's Cathedral under the kind and efficient guidance of the Rev. Canon Gregory. They were first conducted into the crypt, and while there, Canon Gregory gave an interesting historical sketch of the present church, and of those that previously stood on the same site. The tomb and the funeral car of the Duke of Wellington, and the monuments of statesmen connected with India in the Cathedral, excited great attention. After spending a short time in the whispering gallery, most of the party mounted to the top of the dome, in order to see thence the magnificent view of London, which fortunately appeared to great advantage. On this occasion the three Presidencies were well represented, as there were Parsees and Mahommedans from Bombay and many Hindus from Bengal and Madras.

PERSONAL INTELLIGENCE.

Two Parsee gentlemen have been admitted members of the Royal College of Surgeons of England—Rustamjee Cowadjee Badhurjee, M.D., and Cursetjee Framjee Khory, M.D., both of Grant College, Bombay.

Bali Narayn Borrah (Bengal) was one of the fifty successful competitors at the recent Examination for admission to the Indian Civil Engineering College at Cooper's Hill (open competition). Mr. Borrah is the first Hindu who has succeeded in entering the Civil Engineering Service.

In the Degree Examinations of the University of London, Prosanna Kumár Ráy (Bengal), of University College, passed

in the Second Division of the First B. Sc. Examination, and also in the Second Division of the Preliminary Scientific (M.B.) Examination.

Dhaujisha Naoroji Parakh obtained lately another Gold Medal in Medicine at University College (Midwifery).

We hear of the arrival in England of A. C. Dutt (Bengal), brother of Mr. R. C. Dutt who passed the Civil Service Examination two or three years ago;—of R. Phookan, from Assam, intending to compete for the Civil Service—and of three Parsee gentlemen, of Bombay, whose names are Rustomjee Dhunjèeshaw Captain, Jamshedjee Nusserwanjee Tátá, and Hormusjee Nowrojee Sacclothwálá.

Before this Journal is published, Hurrychund Chintamon, whose late visit to England will be remembered by some of our readers, will have reached London from Bombay. He is come on political business, and we are glad to hear that his wife and family have accompanied him. Mrs. Hurrychund is the first Hindu lady from the Bombay side of India who has ventured to cross the ocean.

Krishna Govinda Gupta (of the Middle Temple and the Bengal Civil Service) left England on the 20th August, after a stay here of more than three years.

Mr. A. M. Kaku and Mr. R. P. Kerawalla, Parsees, have returned to Bombay.

A discussion club has lately been established in London by natives of India, under the name of the "Indian Society." Its main object is to promote cordiality and sympathy among Indians from the different Presidencies. Fortnightly meetings have been arranged, and already two papers (followed by discussions) have been read. One was on the "Races of India," by Mr. Brajendra Nath Dè, and the other, by Mr. A. C. Mitra, was on "Popular Education in Bengal." It is an interesting fact that Indian ladies are eligible as members of this new Society.

REVIEWS.

"THE FOLK SONGS OF SOUTHERN INDIA," by CHARLES E. GOVER. London: Trübner and Co., 1872.

We wish to call attention to a volume of translations, which, whatever its value to the scholar, a point on which we do not feel confident to enter, has seemed to us a very curious and interesting book. It is a collection of the popular songs of the Dravidian peoples of Southern India. They are represented as true folk songs sung in the streets and market-places of the towns, or under the porch of the village pagoda; sung at feast and funeral, or it may be merely to pass the evening hours after a long day's toil. The singers, though often of a special caste, are men of the people, and at the end of each verse the chorus (for very many of the songs have choruses) is taken up and chanted by a large number of the hearers.

The songs of Mr. Gover's collection belong to no less than six distinct languages, Canarese, Badaga, Coorg, Tamil, Malayalam and Telegu, all Dravidian tongues of various degrees of polish. Of Mr. Gover's statement, or rather expression of opinion as to the Aryan origin of these languages, we can make nothing, and leave it with the remark that it is entirely unsupported, and that the rest of his argument seems to stand greatly better without it. This brings us to the real point of the book, the distinction, even antagonism, that exists between the Brahmans and the people in Southern India, and the existence of two distinct elements in the religious and intellectual life of the land. The Dravidian and indigenous element is described as lacking any creed more precise than an abstract faith in an abstract God, but as highly moral and deeply religious; the Brahmanic and

alien, neither moral nor religious, pressing down upon the people with all the weight of culture, authority, and strong organization, a confused system of idolatry and an elaborate and senseless ritual. This, of course is the Brahmanism of the Puranas and the temple legends, not of the Vedas and the old Hindu philosophers. Turning to the songs themselves, we must say that they were to us a great surprise. There are no legends, there are very few ballads, and those only belong to the hill tribes. Songs they are, but songs ethical and religious, teaching virtue and satirising vice, exhorting men to love of God and love of duty, expressions of sore struggle with sin, and absolute self-surrender to the Divinity.

In the songs of Canara we find a note of deep sadness, almost hopelessness. We choose among many such lines as these :—

"I suffer without ceasing the pain
Of sorrowful infinite life."

And again,—

"Earth's pains I cannot bear,
More still await me there."

The striving after purity is not less vigorous for being so nearly hopeless, as in the following lines :—

"Oh sons of mine how shall we win
Across the fearful sea of sin,
Oh sons, shout loud Narayana
Laksmi's king, my sons, Narayana."

Next come the songs of the Bagadas. They are the most numerous and prosperous tribe of the Neilgherries. Perhaps because they were more out of harm's way and suffered less than the Canarese in the days of Mahratta ravages and general political confusion, they have escaped the tone of absolute woe, while for deep and earnest moral and religious feeling, and for uncompromising hatred of sin, nothing could equal these few Bagada songs before us. We can only point in passing, as proof of this, to the "Dirge for the Dead"

chanted at funerals, by which the dead man's sins are laid upon the head of a buffalo calf, which is then set free, reminding us of the scape-goat of Old Testament history.

We must pass over the Coorg songs, beautiful as some of them are as pictures of happy active agricultural life, that we may notice more particularly the Tamil songs. These, the utterances of the "most civilized and intelligent nation south of the Ganges," are given in greater detail and variety, ranging from the theistic philosophy of the "Adwaita" songs to the practical morality of the Cural of Tiruvalluva, and as equally characteristic, the labour songs of the working people.

Mr. Gower tells us that parts of this Tamil country, and specially the district round Tanjore, represents perhaps more faithfully Hindu life of the old time than any other part of India. It in a great measure escaped Mahommedan conquest, and though greatly influenced by Brahmanism, the songs of the people are still as anti-Brahman in tone as in any other part of Dravida.

In Tamil literature the rule is the older the purer, both in language and creed. The "Adwaita" philosophy of the ninth and tenth centuries of our era, preached pure theism; worship to a great unknown first-cause, and the brotherhood of men. There seems to be an effort made to stem the tide of idolatry and superstition, and one very noble sermon contains these lines:—

"No image made
Of stone or mud
Could ever seem divine to one
Who knew he came from God."

For the labour songs we must refer the reader to the book itself, that we may be able at least to mention the Cural of Tiruvalluva. Our author says that it is the "most venerated and popular book south of the Godavery." Its matter is a series of ethical essays, its tone that of wholesome and practical morality. There is no religious discussion in it, and only in

his legend of Tiruvalluva, which Mr. Gover believes to have been recast by the Brahmans, is there any trace of Brahmanic teaching; but the alterations, if such there have been, have left intact some very beautiful lines on the goodness and providence of God, which are sacred words to all Tamil people.

The last collection of songs in the book are translations from the Telegu, the sweet flexible tongue of the country to the south of the Mahanādi. It is the language of a people with a great past, but long since in decadence. Between Mahommedan intolerance and Brahman rivalry the old literature has entirely disappeared, and what there is now in the language is of Brahman composition, and represents neither the feelings or opinions of the mass of the people.

Two exceptions however exist, and in these Mr. Gover finds the characteristics of the Dravidian mind, monotheism in religion, and strong devotions to moral duty. In conclusion we give a quotation from one of these Telegu songs:—

"The sanctity that God counts right
Is not in sky or deserts wide,
'Tis not where holy streams unite,
Be pure--thou viewest God."

J. E. C.

"SEETA," by MEADOWS TAYLOR, C.S.I., M.R.I.A., M.R.A.S., &c King & Co.

The present volumes relate to the memorable outbreak which took place in India in 1857, and with them the series is completed which commenced with "Tara" (1657), in the year 1863, and was continued in "Ralph Darnell" (1757) in 1865. The historical events forming the foundation of each of these works occurred, strange to say, at almost exact intervals of a hundred years, the circumstances which took place at the close of the latter of these centuries, when the

terrible mutiny for the moment paralysed English society, having been partly foreshadowed by a weird native prediction. Captain Meadows Taylor regards this, in a great measure, as an instance of prophecy accomplishing itself, as from the power which it had gradually assumed over the native mind, the prediction may be considered to have been "one of the most prominent and exciting causes of general combination and action in that year."

The story opens with an important case of *Dacoity,* or gang-robbery, as practised in India, and the heroine, who is one of the chief sufferers by it, fascinates the attention and engages the interest of the reader to the last. The natural qualifications of Indian women for studies requiring high intellectual gifts, must have made themselves evident to all who have made the literature of India and its manners and customs the object of even superficial study. The aptitude for just and wise government displayed by numerous Indian Queens early attracted the attention of Mr. John Stuart Mill, and the ancient history of their nation is said to abound in similar instances. In these days, when the self-conscious and somewhat self-complacent West is apt to regard all civilization not emanating from sources familiar to her own shores as of little account, it is well to recall these facts of the national life of the great Peninsula; and especially desirable is this in view of the increased intercourse between the two countries. Perhaps the chief feature of the book is the exceptional example it affords of widow-marriage. It is the heroine herself whom we find in this position, after a certain period has elapsed subsequently to the murder of her first husband by the Dacoits. The hopelessness of many an unhappy girl-widow's fate is well presented to the imagination in the surrounding circumstances of Seeta's existence. But she, as above remarked, is saved from so cheerless a destiny by her eventual union with the English officer who plays a principal

part in the story. The difficulties of a marriage between a native woman and an Englishman are well described, and the facts in connection with such a union ought to be more widely known, as calling for serious investigation and reform.

Seeta and her husband, with their companions in the fort, undergo the dangers and horrors of the outbreak of 1857, but the author has wisely avoided the terrible details of massacre and suffering, which indeed would have given too sad a tone to his volumes to render them enjoyable. The fanaticism which is supposed to have been at the root of the mutiny is well portrayed in the character of Azráel Pandé, one of the leading figures of the book. The individuality of this enthusiast, assassin, warrior, robber, Brahmin and hero, is indicated with a masterly hand. Detestation of his natural ferocity and ruthless perpetration of crime struggles with commiseration and latent admiration for the nobler qualities which seem to have had a share in his nature.

Captain Meadows Taylor is well able to rouse interest and sympathy in behalf of the ancient race whose characteristics he appears to have grasped so completely. His books stimulate the wish to know more of a people who can produce such exquisite examples of womanhood as Seeta and Tara. There is still in all probability a noble future for the land of Brahma and the Vedas, and a nearer acquaintance even with the native Indian life of the present day would possibly reveal excellencies and charms little dreamt of by persons whose knowledge is best defined by their ignorance and prejudice. The author is to be congratulated upon the excellent results of his studies, and his evidently genuine interest in his subject merits appreciation. Few could peruse his pages without feeling with increased force the high responsibility which attaches to the possession of a country endowed with the intellectual as well as material riches of the great Indian Empire.

M. J. R.

INTELLIGENCE.

In May last Miss Carpenter delivered an address on Female Education in India at Boston, Massachusetts, in the Hall of the Technological Institute. There was a large and influential attendance, who evinced warm interest in the subject. A number of gentlemen and ladies met subsequently at the residence of Samuel Wells, Esq., to confer with Miss Carpenter on the best means of cöoperating in the work of the National Indian Association. It was resolved to form an "American Association to promote Secular Female Education in India." A committee was appointed, with power to add to their number, Dr. R. C. Waterston and Mrs. Bush being requested to accept the office of honorary secretaries. Further action was postponed until after the summer months.

Miss Carpenter afterwards gave addresses on India at Brooklyn, New York, and at Montreal, Canada. Miss C. returned to England on August 9th.

ADVERTISEMENTS.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 34,—OCTOBER, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

THE

SECOND PUBLIC MEETING

OF THE SUBSCRIBERS AND FRIENDS

OF THE

NATIONAL INDIAN ASSOCIATION

WILL BE HELD AT

NORWICH during the Congress of the Social Science Association, which commences

WEDNESDAY, OCTOBER 1ST, 1873.

It is hoped that the Right Hon. Lord NAPIER and ETTRICK will preside.

Several native gentlemen and English well acquainted with India will address the meeting.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 34. OCTOBER. 1873.

HINDU THOUGHT.

(FIFTH PAPER.)

THE history of Sakya-muni (or Gautama or Siddhartha), better known to us as Buddha, has been so often told of late that I do not now propose to repeat it. He lived about 600 B.C. His system of religion spread all over India until, in the middle of the third century before our era, it became the recognised religion of the peninsula. Though there are now no Buddhists in India, yet about one-third of the population of our globe are Buddhists!

The Buddhistic sacred book is the Tripitaka; its moral code has been declared to be second to none save that of Christ, and second to it more on account of its disbelief in immortality, than from any shortcoming in its moral teachings. With Buddha distinctions of caste were unknown, and it is to the influence of his teaching that the confusion of caste at present existing is to be attributed. Charity, kindness, and compassion to all—these were the cardinal virtues. Transmigration was denied; all were to participate in such salvation as Buddha taught.

Such doctrines could not but be acceptable to the priest-

ridden community, and as the lower castes had nothing to lose, but everything to gain, by its abolition, caste was no longer maintained, inter-marriages took place, pollution was not thought of, all were brothers!

The religion of Buddha was extremely simple, in striking contrast to the traditions of the Brahmans, whose doctrines as well as self-assumptions Buddhism emphatically opposed. Buddhism had its order of celibate and *tonsured* monks, but these were free to leave their monasteries at any time, to join the world and to marry.

After Buddha's death magnificent temples were reared all over India, but the only image they possessed was one of Buddha himself, and a shrine with his relics.

These are a few of Buddha's sayings:—

"All that we are is the result of what we have thought; if a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the cart."

"Let a man overcome evil with good."

The chief characteristic of Buddha's teaching lay in his doctrine of Nirvana. He laid down four axioms,

The existence of pain.
The cause of pain is desire.
Desire can only cease when Nirvana is attained.
The way to Nirvana.

Buddha was evidently of a very sympathetic nature, quick to detect men's sorrows, and as quick to feel with and for them. The amount of misery he saw around touched him to the heart, and he at last came to regard existence itself as a curse. Naturally this led him on to discredit a future life of *individuality*, and so he taught that men after death attained Nirvana—a word which has often been explained as meaning annihilation, but which I think need not necessarily mean more than absorption. True, it might be objected that Buddha does not say into What or Whom absorption was to take place, but Buddha is by no means the first tender-hearted

philosopher who has found himself incapable of unravelling the mystery of evil being allowed to exist by a wise and kind God (for so He is described by those who affirm His existence), and who therefore has hesitated to express any opinion about Him. Buddha was the last man who would have said "let us eat and drink for to-morrow we die," and we cannot doubt that he who taught such a high morality as Buddha inculcated, did really believe in his inner soul in the existence of One Absolute God! That his followers may have "evolved" the doctrine of annihilation is another matter; all religious movements are liable to after corruptions.

Buddhism greatly influenced Brahmanical teaching, and in the systems of philosophy of which India boasts its workings can be traced.

The great philosopher Byas wrote the Vedanta, or summary of the Vedas, about 150 years B.C.; it is regarded with great veneration by the Hindus. Byas adopts the theory broached in the Upanishads, namely, that the Vedas are simply allegorical when they refer divinity to those countless objects to whom they direct adoration. "Fire is His head, the sun and the moon are His two eyes," &c., and *as such*—as parts of the Deity—are they deserving of honour. God was regarded as immanent in the universe: He was in everything, and everything was in Him; a doctrine that meant nothing more than that God was the real source of existence.

When Buddhism first commenced to lose its hold upon the people of India cannot now be ascertained. Its followers would appear to have been driven by degrees towards the north-west of the peninsula, where the remains of cave temples give evidence of their having suffered persecution.

Buddhism had disappeared from India proper before the close of the twelfth century. After the retreat of its formidable

opponent Brahmanism urged its pretensions with still greater force, and till a few years ago the whole of India was under the complete control of the priestly class. The Vedas and Manu were still held up for reverence, but, written in Sanskrit and no translation being allowed to be made, the people could not refer to them.

It cannot *now* be said that the numberless idols to be met with in almost every Indian house are regarded as representations of the Deity. Though contrary to the teaching of the sacred books, these idols are themselves the people's gods. The priests have this to answer for.

The practice of Suttee, or widow burning, and Infant-marriage are corruptions of which the early books know nothing.

We trust that brighter days are now in store for India; contact with European Civilization and Western Thought are working wonders—not so much by importing new ideas as by making the people think for themselves. May the time soon come when ONE Supreme Being shall be worshipped the whole world over!

W. A. L.

* It is but fair to state that the five papers on Hindu Thought (of which the above is the last), are but *portions* of an essay on "Hindu Thought, a short account of the Religious Books of India, with some remarks concerning their origin, character, and influence," the whole of which, while its publication in this way would probably have extended over a twelvemonth, would also have been somewhat inconsistent with our rule of strict neutrality in religious matters. Though a great deal of most interesting matter has been thus necessarily omitted, enough, we trust, has been given to waken fresh sympathy, and strengthen old ties, with the inhabitants of our mighty Eastern Empire. We hope soon to be able to announce the publication of our contributor's essay in its entirety.

TIGERS!

If India is possessed, as our contributor W. A. L. has shown she is, of rich stores of ancient literature, she also, alas! possesses an unprofitable store of tigers; nay even worse than tigers—tigresses! The desire of well providing for its offspring seems to have developed the feline tribe into a degree of ferocity but seldom met with in other races; and inasmuch as it seems to be the duty of the female to teach the young how best to provide for themselves, the tigresses have become such formidable creatures in Hindustan as to call for some special legislation respecting their extermination. Hence the somewhat startling title to this paper in a journal devoted, as its readers know, to the social improvement of our Hindu fellow-subjects. And, in truth, the tiger question is one that touches very nearly all the rural population of that vast empire, for the loss of human life *per annum* is to be reckoned by tens of thousands, while, according to Capt. Rogers, property, chiefly cattle, to the amount of ten millions sterling is *annually* destroyed. One tigress is sufficient of herself to keep the whole population of a tract of country—meaning two hundred and fifty square miles—in a state of constant alarm and dread. In one district a single tigress is reported to have killed a hundred and twenty-seven. Such statements as these may well indeed astonish us, and we think it not beneath the dignity of a Journal such as ours, not only to make mention of the subject, but also to express our gratitude to the Home Government for its timely action in the matter. At the late Sessional Social Science Association Capt. Rogers read a most interesting paper upon the subject, so interesting and so sympathy-awakening that Lord Napier and Ettrick

and Lord Lawrence both brought the matter in its importance before the House of Lords. We understand that the Secretary of State for India has sent over full instructions to the Indian Government to adopt such measures as shall seem best for the extinction of the tiger tribe. Unfortunately such has been the terror caused by the fearful depredations of solitary animals, the country population have come to regard these monsters as in some way incarnate divinities, and hence are afraid themselves of killing them. Latterly, however, prompted by the Government rewards, large numbers have been killed, but until some undetermined plan is decided upon we fear the relief will be but small. To the European officer tiger hunting is looked upon as a sport, and too often, we think, are the interests of the poorer population ignored in order that the sport may be more exciting. But while India teems with objects worthy of the greatest preservation, tigers are certainly not one of them ! W.

BOOKS IN INDIA.

The *Times*, in a letter from its correspondent, dated Calcutta, July 12th, gives some remarkable and interesting statistics as to the recent increase of native literature in India. It seems that it is now very easy to collect facts on this point, for an Act was passed some years ago requiring that every book and pamphlet, as well as every press and printer, should be registered. Moreover, three copies of every book must be sold to Government, one being for the official library of the Province, one for the Government of India, and the third for the India Office Library.

In Bengal, where up to the year 1820 only 270 books had

been issued by the native press, we find that in the four years ending with 1871 the number published was 3,626. Of these nearly one-third were in English. Of the Oriental works 1,600 were in ordinary Bengali, 167 in Sanscrit, and the rest in nine other languages. A large proportion are school books, including readers, dictionaries, grammars, books of verse, histories, geographies, &c., and we notice that there are 11 books on health and physiology. Nearly 400 of the works catalogued deal with religion, about 450 are under the head of poetry, several contain dramas and novels, and there are nine treatises on native music.

In the Punjaub also there are signs of literary progress, though it is far behind Bengal. Many of the books published there are translations and reprints; but we find in the year 1871 84 original works, 34 of which are upon religion, and 14 consist of poetry. There are only two biographical works. One of them is a compilation of the lives of the most distinguished women of India, and is intended for girls' schools. There are four histories, including a sketch of Mahommedan history and literature to the fall of the Abbassides (the combined work of Dr. Leitner and a Moulvi), a Law Journal, a Medical Journal, a Mahommedan book on Moral Philosophy, Mr. Forsyth's Report of his Mission to Yarkand, translated into Hindostani, and various other publications. Only 21 of the books of the Punjaub are in English.

We observe also a book called "Ijaz-i-Quran," by Prof. Ramchundra, now Director of Public Instruction in the native State of Puteeala, whose mathematical attainments were referred to in the August number of our Journal.

It must not be supposed that the works registered (the returns of which always appear in the *Government Gazette*) are all of a good tendency, and it is a question whether some censorship ought not to be exercised in order to hinder the

present wide circulation of vicious tales, &c. The catalogues are also partly filled by numerous reports of schools, intended to catch subscribers. The main facts, however, are very encouraging, and it appears that in other parts of India the advance in literary activity is equally striking, but the *Times* correspondent has not given detailed accounts except as to Bengal and the Punjaub.

INDIAN CORRESPONDENCE.

The following letter, though dated last March, only arrived at its destination through an accidental circumstance at the end of August:—

"REFORM CLUB, LUCKNOW, OUDE, *March 21st*, 1873.

"*To the Secretary of the Leeds Branch of the National Indian Association.*

"SIR,

"It is with the greatest pleasure that I beg to acknowledge the receipt of your letter of October 12th, 1872, and to express the thanks of the Committee of the Reform Club for the kind and sympathetic manner in which your Committee have attended to and entertained the suggestions conveyed in my last. The Committee are alive to the difficulties that lie in the way of the friends of India who are exerting themselves to direct the attention of the English nation to Indian topics, and to raise their interest and engage their sympathy in the fate of their Indian fellow-subjects. But all these reforms, as you have justly remarked, are the work of time. Information must be imparted, prejudices removed, and both nations must be made acquainted with each other's customs and manners before any perceptible change can be effected in the intercourse between the two classes of Her Majesty's subjects. * * * * As to the

second point on which you were pleased to call for further information, I beg to observe that the whole civil service in India is divided into three classes, the Covenanted Civil Service, the Staff Corps, and the Uncovenanted Civil Service. The Covenanted Civil Service, as you no doubt must be aware, consists of gentlemen who have passed the civil service examination in England, while the Staff Corps consists of officers of the army engaged in civil employ. The Uncovenanted Civil Service consists mostly of clerks and subordinate judicial officers. This latter class consists mostly of natives and East Indians, and the members of this service, unless in very exceptional cases, cannot rise above the rank of extra assistant commissioner or deputy-collector. The appointments to the higher grades of the civil service are made from the ranks of the Covenanted Civil Service or the Staff Corps, the members of which consist of Europeans appointed in England, though a few native gentlemen, as must be known to you, have now succeeded in entering the pale of the civil service by passing the prescribed examination in England. You will observe, therefore, that the more lucrative and higher appointments are exclusively in the hands of Europeans, and that a native of India is seldom raised above the rank of an extra assistant commissioner without the labour and expense of proceeding to England. This is, however, mainly owing to the civil service examination being held in England, but I am sorry to observe that even in the appointments to the Uncovenanted Civil Service an undue preference is generally shown to Europeans and East Indians over the natives of the country. While this is the case with regard to the inferior and subordinate posts, the higher appointments in the service, even where members of the Uncovenanted Civil Service are by law eligible to them, are conferred on Europeans and East Indians to the exclusion of the natives. This cannot be illustrated better than by the fact that in this province, where the members of the Uncovenanted Civil Service are by law eligible to the higher appointments, there are sixteen European and East Indian gentlemen against two natives holding appointments generally reserved for the Covenanted Civil Service. Out of these sixteen Europeans, two are commissioners on salaries of 2,527 rs. per mensem; three are deputy-commissioners on an average salary

of 1,333 rs. per month; two are officiating deputy-commissioners on an average salary of 1,260 rs.; one is a civil judge on a salary of 1,500 rs.; while the rest are assistant commissioners on salaries between 400 rs. and 800 rs., while the two natives hold the very subordinate posts of assistant commissioners on a salary of 600 rs. per month.

"In accordance with your request I sent numbers of your Journal to the Secretary of the Delhi Society, and asked him to commence communication with you. I am glad to observe that the Society has agreed to my proposal and promised to commence communication with you through their secretary. I beg you to convey to the Committee of your Association, and to accept for yourself the thanks of this Association, for the reports of your Institution which you sent us, and for the kind and generous manner in which you have accepted my suggestions on the various topics touched upon in your first. Allow me in the last place to apologise to you for the delay in replying to your kind letter, which has taken place partly on account of want of leisure from my professional business and partly on account of my waiting for the reply of the Secretary of the Delhi Society, to whom I had written on the subject.

"I remain, Sir,

"Yours faithfully,

"LUCHMEE NARAIN, Pundit."

FROM A NATIVE CORRESPONDENT.

A numerously attended meeting was held on Sunday, the 6th July last, at the premises of the Barahanagar Girls' School, for the purpose of welcoming Miss Akroyd to that town. The chair was taken by Babu Sasipada Banerjee. The following address was presented to Miss Akroyd, which was signed by the Zeminders of Barahanagar, Nural, Cossipore, Taki, Shat Khira, &c., &c.:—

"To Miss Akroyd.

"DEAR MADAM,—We, the undersigned inhabitants of Cossipore and Barahanagar have great pleasure to avail ourselves of the occasion of your kind visit to our place for the purpose of

expressing to you our deep sense of obligation, as well for the zealous interest always felt by you in the welfare of our local institutions, since your arrival, as for the benevolent objects of your sojourn in our country, generally. Permit us, dear madam, to wish you all success in your noble mission, and to remain,

"Dear Madam,

"Your most obedient servants,

"CHUNDER COOMAR ROY,

"Zeminder, Nural.

"BARAHANAGAR, 6*th July*, 1873." "&c., &c., &c.

REVIEW.

We are favoured by a Hindu contributor to the journal with the following review of a Bengali periodical :—

"We have received from Calcutta the April, May and June numbers of the 'Bamabodhini Patrika'—a journal for the instruction of women—and we are glad to inform our readers that this journal, which is issued monthly, has been in existence for some time, and was started to supply the want which gentlemen taking an interest in the education of women in Bengal and some of the enlightened Indian ladies themselves felt for a long time. It is conducted in the vernacular of Bengal, and is exclusively devoted to the interests and instruction of women. The numbers at hand are replete with short essays on such abstruse subjects as metaphysics, mental and moral science, as well as on matters of history and particular social and religious duties of women towards their parents, husbands and children; and all these essays, without very many exceptions, are so ably handled in chaste Bengalee that they cannot fail to be instructive and amusing to the young, and equally interesting to all who will peruse them. A part of the journal is devoted to prize essays and poems by women, and these productions from the pen of females very satisfactorily show that the labour of England and India to educate Hindu women is not being thrown away

but is producing a promising result. In Calcutta, and without any fear of contradiction we may say in India, there is no English journal to further the progress of female education and to afford important information with reference to that subject to English ladies and gentlemen. We are happy, therefore, to find our contemporary, the 'Bamabodhini Patrika,' has from last April begun to devote some of its columns to English articles and interesting European news. We at the same time cannot help remarking that the limited space allotted for such purpose could have been utilised in a judicious way, instead of indulging in random sayings of our transatlantic newspapers and facetious friends, such as—

"An American paper has the following:—'A lady wished a seat. A portly handsome gentleman brought one and seated the lady. "Oh, you are a jewel," said she. "Oh! no," he replied, "I'm a jeweller, I have just set the jewel." ' Or,

" 'An American clergyman is of opinion that modern young ladies are not the daughters of Shem and Ham, but the daughters of Hem and Sham!'

"And many other catch-penny things, but we do not find any mention in English of the extremely generous and liberal offer of Miss Carpenter to award two scholarships to the pupils of the school Miss Akroyd is labouring to establish in Calcutta. We hope our contemporary in future will adopt a better mode of selecting and arranging news for its columns.

"Finally, we are astonished at the meagre encouragement shown to this journal by the Indian public, for surely such an instructive and useful journal in a province like Bengal, with a population of sixty millions, ought to have more than four hundred and fifty subscribers."

THE INDIAN SOCIETY.

WE referred in our last number to two papers lately read before the Indian Society. We are glad now to be able to give extracts from one of those papers, that contributed by Mr. Avinasa Chandra Mitra. On the occasion of its delivery there were many Indian gentlemen present, and among them Mr. Dadabhai Naoroji, and Mr. C. Meenacshaya (Madras), President of the Society, who occupied the chair. A vote of of thanks to the lecturer, proposed by Mr. A. S. Tyabji (Bombay), and seconded by Mr. R. P. Ghosh (Bengal), was carried with hearty unanimity. Mr. Mitra began as follows :—

"There is at the present moment no subject engaging the attention and exercising the intellects of so many thinkers in our country as that of Education. No doubt it is a very auspicious omen, and prophetic of a brilliant future, that during the short period of British ascendancy education has been so much appreciated and thirsted after by our countrymen, who, it seems, are of the same opinion as a judicial officer high in position in Calcutta (lately expressed by him at a public meeting) that 'of all the blessings which the English Government has conferred on the people Education is the most substantial and the best.' To make Education the more generally and widely imparted, various plans are suggested and various opinions expressed. Some of the questions which are with real earnestness discussed, are—How the masses of the people are to be educated—whether in educational operations Government aid is to be obtained—whether education should be secular or religious—and what practical measures ought to be adopted with a view to female emancipation from perpetual ignorance and the thraldom of the *zenana*. I shall only consider the first and the last of these questions, which no doubt are vital subjects, bearing upon the best interests of our country.

"It is gratifying to find that the question of educating the masses has engaged the attention of our present worthy Lieut. Governor, Sir George Campbell, in right earnest. Many of us perhaps do not agree as to the method adopted by his Honor in

carrying out the proposed scheme; I mean the one which his Honor had recourse to for suppressing high education in favour of the masses, and finally for trying to do away with such old and long-standing colleges as those of Serhampore and Kishnaghur. But I doubt if there is any one who will hesitate to give credit to the honesty of purpose which actuated his Honor. That the education of the masses in Bengal has become an indispensable necessity, I am sure there is none here prepared to deny. The necessity is every day making itself more felt, and it is my object this evening to show how it is so. *Now*, the highest aspirations of our countrymen go to Keraneédom at the various offices in Calcutta, where they attend from ten in the morning till five, and the rest of their time at morning, evening and night do nothing for the good of the country, but are constantly engaged in discussing their respective rights or privilege to preference in the ranks of their castes, or *Jat*, as they call it. At a *thrad* or a marriage party they are unusually forward, eloquent and clamorous; and the worst feature is that educated gentlemen not only countenance but take part in all these ceremonies. They are not bold enough to protest, whilst at the same time they feel that they are doing violence to their conscience. Now the reason that I can assign for this is the non-education of the masses. Respect for the opinion of the people who surround us, as was ably observed by Mr. Macrae the other day, goes a great way to fetter the independent action of educated gentlemen. However desirable and much for the better a change might be, educated gentlemen would never be so bold as to carry it out openly, simply because it happens to be against the national custom, as if they did, the indignation of the whole community would come down upon them. The presence of so many of us in a land believed to be that of the Melechas, whose touch even is held to be unholy, may be urged as an answer to my argument. But when we sincerely consider the difficulties one has to contend with before he arrives at this country, and the trials he has to endure when he goes back home, we shall on the other hand find much that contributes to make my position the stronger.

(To be continued.)

PERSONAL INTELLIGENCE.

A gentleman of Madras, named Pothum Chetty Ragaviah Chetty arrived in England at the beginning of last month, and we are glad to find that his wife—Janakamma Gáru—has ventured to accompany him. He is elder brother of Jeyaram Chetty, a youth who is here for education.

We may expect more arrivals in the course of the winter and spring, as several Indians have volunteered to come over in order to give evidence before the Indian Finance Committee.

Syed Ameer Ali, the young barrister whose book on Mahommed's Life and Teaching we lately reviewed, is among the candidates for the lectureship connected with the Tagore Law Chair in the University of Calcutta.

Dr. Gopal Chandra Ray, now assistant-surgeon in Bengal, has contributed an interesting paper to the *Calcutta Journal of Medicine* on the juice of the papaya tree, which he considers may prove a useful medicine in cases of indigestion. The experiments referred to were made during Dr. G. C. Ray's term of residence at Netley Hospital.

The Calcutta papers record the death of Babu Rissory Chand Mittra, who for nearly thirty years served his country as an author, and a political and social reformer. He was the founder of the Theophilanthropic Society. In him the *Calcutta Review* has lost one of its best contributors, the Indian Association one of its best speakers, and the country an able biographer.

LONDON BRANCH.

On the evening of July 24th a social meeting of Indian residents in London and of their English friends was held at the Rooms of the Social Science Association. During the first hour general conversation was carried on, and refreshments were served. The visitors then took their seats, and Mr. Hodgson Pratt having been called upon to preside, an informal conference took place as to the means of rendering the residence of Indians in England most serviceable to themselves and to India.

Mr. BRAJENDRA NATH DEY said that Indian visitors to England had two main objects, that of qualifying themselves for a profession and that of studying the constitution of English society. The Assocation under whose auspices they met could promote the latter object indirectly;—and the members of the Association could only do so individually as members of English society. Returned Indians might have been expected to be best able to render this service, but they showed a want of tact in their relations with Orientals, ignoring their perfect familiarity with the English language and their acquisition of English habits.

Mr. DADHABHOY NOWROJEE thought that the moral influence of good English society was of the highest value for young Orientals, and he had induced several of his countrymen to send their children to England for education. English society was the best in the world when it was good, but some parents had had bitterly to regret sending their sons to England. It was of great importance to Indians to learn self-respect and to lose that subservience which tended in India to keep up a wide gulf of separation between the two races. The Association would do good in bridging over that gulf and in bringing together Indians of different Provinces, for at present Indians were separated in sympathy and understanding from each other.

Mr. C. W. RYALLS said that there was too general a tendency on the part of all foreign visitors to resort exclusively to the metropolis, which is not always the best representative of the nation; and as regards education, institutions out of London were quite as good as those in it.

Mr. M. H. HAKIM said that his countrymen brought with them to England many prejudices which prevented them from reaping the full benefit of English society. They felt like exiles, and ought to associate more freely with Englishmen. Indians were still *minors* politically, and were dependent upon the civilization of the West. The work of reform must be carried out by the natives of India, and this would be promoted by a greater degree of local self-government under an English Government at the centre. The English in India have not with them the sympathy of the governed, for while Western civilization has been advancing, that of the East has been retrograding.

Mr. AVINASA MITTRA said that the ignorance of the world from which Indians suffered would be cured by a residence in England, which would give greater independence of character. Even learned Indians would derive great advantage from coming here. They were treated by Englishmen in India in a manner very different from that which prevailed here. What was mainly wanted was the education of the mass of the population, for at present men of ability were constantly thwarted by the ignorant majority.

Mr. P. N. MITTRA denied that servility was a characteristic of his countrymen. What they needed was justice, not favour or the interference of foreigners.

Mr. E. VANSITTART NEALE recommended that the Indian Association should establish something in the nature of a club which should be open alike to Indians and Englishmen, and to persons of both sexes. The club would be habitually resorted to by many persons, and thus a more intimate association between Englishmen and their Indian friends be promoted. Discussions might occasionally take place at the club. Conversaziones also might be held there on certain fixed evenings, so that persons would know beforehand that they would meet others at the club.

Mr. FREDERICK HILL observed that at many discussions which had been held by the Social Science Association, the presence of Indians would have been very useful. He referred to the discussion on the codification of law as an instance. He hoped that Indian residents in England would join societies like that for Social Science and take part in their proceedings.

Mr. N. SUBRAHMANYÁM said the fault lay chiefly with the

natives that there was not a more intimate association between the two races. Caste interfered, and there was very little in common between the two. Many years experience in India had shown him that English officials can be easily approached and were affable. Indians would never understand Englishmen until they saw them by their firesides. The members of the National Indian Association would accomplish their object better by individual and personal association than by attempting meetings on a large scale and by laying down formal rules.

Mr. Mutu Coomara Swamy (member of the Legislative Council of Ceylon) said that the National Indian Association was calculated to render very great services, as he knew the value of private friendships with Englishmen. Indians were as much estranged from each other as from Englishmen. Such meetings as that of to-night tended to bring natives into more friendly association with each other, and will have a good effect when reported in India. The Society also was useful in bringing difficulties and doubts to light. He was in favour of the suggestion that there should be a club, but he thought that English life was best seen in country houses.

The Rev. Mr. Bunting saw great difficulties in accomplishing what was wanted. The young Indian students had very little spare time, and Englishmen and women most likely to be of use to them were also excessively busy, without time to form new acquaintances. The best results of the Association will not be always those most apparent.

Miss Dora Greenwell (of Clifton) spoke of the great power of sympathy in the world and of its need in India, if the English were to confer real benefit upon the country. She also referred to the natural capacity of Indian women, and the admirable teaching that had come from that source. Englishmen should not take up a position of superiority, but should recognise the great qualities of Indian writers and thinkers.

Mr. Mullick deprecated any manifestation of patronage towards his countrymen. He denied the charge of servility.

Mr. S. Dutt thought that something might be said on the other side of the question. Indian students in England had not succeeded in their examinations because they had gone too much into society. Again, they knew how great would be the contrast

when they returned to India, in all matters which had reference to society and social habits.

The CHAIRMAN concluded the Conference by a few remarks, in which he dwelt upon the importance of more intimate union between men of all races who desired the true welfare and progress of India. He appealed to Indians not to stand aloof but to make their views and feelings freely known, the objects of the Association could be accomplished only by perfect confidence on both sides.

INDIAN MAILS.

MAHOMMEDAN HIGH CLASS EDUCATION.

Sir George Campbell has now done such justice to the higher education of the twenty millions of our Mahommedan subjects in Bengal, that they will henceforth be without excuse if they do not take the place they deserve in the administration of the country. Takingthe whole of the endowment of Mahommed Mohsin, which Lord Northbrook's liberal grant of 50,000 rs. for general education enables him to do, the Lieut.-Governor devotes it to purely Mahommedan education. In a statesmanlike resolution, published in the *Gazette*, he announces the details of his measure. He retains a strong central Mahommedan college at Calcutta; he establishes subordinate Mahommedan colleges at Dacca, Rajshaye and Chittagong, the chief centres of the Mahommedan population; he sets aside a considerable sum to pay the school fees of deserving Mahommedan boys, who attend the ordinary schools and colleges and learn English; and he assigns 12,000 rs. a year for scholarships tenable by Mahommedans. Most of the scholarships are to be given for proficiency in English studies or Western learning, rather than in Arabic studies or Oriental learning. The main object is to get Mahommedans to take to English literature and science with something of the industry shown by the Hindoos. Those who know Mahommedanism best,

on both its religious and political sides—which are so closely connected as to be one—may doubt if this be possible. We confess that we have more hope of the extension of primary education in the districts inhabited by the descendants of those who were forcibly converted to Islam. But, at last, we have done our duty as a Government. We shall watch the results of the experiment with interest.—*Friend of India.*

VERNACULAR LITERATURE IN BERAR.

The encouragement held out by the local administration for the production of vernacular literature in Berar has lately brought into the field three authors, all Government schoolmasters. One offers a Marathi translation of a History of Greece in the form of a catechism; another a metrical treatise on mental arithmetic; and the third a Life of Shivajee in Marathi verse. This last alone obtains a reward of 100 rs.—*Homeward Mail.*

We extract the following from the *Argus*, a Bombay journal of August, 1873:—

"FEMALE EDUCATION.—What will Miss Mary Carpenter and other philanthropic ladies and gentlemen of Europe and America think of the natives of this country, who, instead of assisting in the cause of native female education, show culpable disregard and apathy towards this noble work. The degree of remissness in this respect, on the part of our enlightened and educated native fellow-men, is greater, and is more inexcusable, than that evinced by the old, ignorant, and orthodox countrymen. We have here in our very midst half-a-dozen girls' schools (we do not include the Alexandra Institution and the Parsee girls' schools, but direct our remarks to the Hindu schools alone) under the control of influential men; but, looking to their present condition, they miserably fail to fulfil the object with which they were originally established. Most of these Hindu girls' schools were established under the auspices of the Students' Literary and Scientific Society; and the course of instruction, almost a primary one, which was then conducted, was suitable to those times, but surely the progress that has since been made ought to

have raised the girls at the present day above the elementary studies of a decade back. The result, however, that actually presents itself to our sight is anything but satisfactory; and it is attributable to the want of cöoperation amongst the leading members of the Hindu community. If those whose duty it certainly is, do not pay the least attention to the management of the only institutions where the girls receive but an elementary instruction, which consists of reading and writing in their vernaculars, casting figures, perhaps, and sewing and knitting in some cases, we may well despair of our Hindu ladies being brought up in the higher branches of knowledge, such as would make them enlightened members of society, notwithstanding the persevering efforts of the philanthropic Miss Carpenter and her benevolent sisters of the West."

The editor does not appear to be aware of the existence of the Girgaum Model Hindu Girls' School, established by Miss Carpenter before leaving India in February, 1870, in the hope of raising the tone of the Bombay native Girls' Schools. The house was generously provided by a native merchant in his own grounds, and was supported for the first two years entirely, and since partially, by Miss Carpenter, from funds at her command, and has been managed by a native Committee. Her hopes have not been realized, and it is to be feared that she will not continue her support, unless better results follow.

MISCELLANEOUS

HINDU, MAHOMMEDAN, AND INDIAN LAW.—An examination in these subjects will be held on the 27th of October, and two following days, in the Hall of Lincoln's Inn, and any student of the Inns of Court will be admissible. Each student desirous of being examined must enter his name at the treasurer's office of the inn to which he belongs on or before Saturday, the 18th of October.

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Communications for the Journal to be sent to the

"Editors of the Journal,"
Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 35,—NOVEMBER, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow subjects.

To coöperate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are,—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

Also, by showing kind attentions to young natives of India who are in Great Britain for education.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

An annual subscription of 10/- and upwards constitutes membership and entitles to the Journal.

Subscribers of 5/- annually will receive the Journal.

The financial year commences on January 1st of each year, when it is requested that contributions will be forwarded with as little delay as convenient, to the Treasurer, or to the Honorary Secretaries.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 35. NOVEMBER. 1873.

THE proceedings of the Social Science Association, this year assembling at Norwich, have presented an unusual amount of valuable matter connected with the social condition of India. Captain Galton's presidential address on sanitary questions contained most important facts connected with the sanitary administration of India, especially connected with our army in that country. Dr. Mouatt, late H.M. Inspector of the Gaols of Bengal, read a very valuable paper before the Repression of Crime Section on Prison Labour, in which he showed the beneficial effect of skilled labour among the prisoners under his direction in Calcutta. Mr. C. Sabapathi Iyah read in the same section before a crowded and most attentive audience a paper on Indian Prisons, while his brother, Mr. C. Meenacshaya, read in the Education Section an elaborate and excellent paper on English education in India. In future numbers of our Journal we shall insert some of this valuable information, and the papers of our Hindu friends will appear entire in our columns.

The second annual meeting, which took place at Norwich, as was advertised, under the presidency of the Right Hon. Lord Napier and Ettrick, was very encouraging, as showing an

increasing interest in India. Few things are more mortifying to our Hindu fellow-subjects than to perceive that while we are so closely connected with them, and our sympathy is of so much importance to them, they appear to occupy so small a portion of our thoughts and attention. The presence on this occasion of the two Madras gentlemen and of a member of the Legislative Council of Ceylon, all three of whom had taken an active part in the proceedings of the Congress, was an interesting feature of the meeting. It is to be hoped that on future occasions many more Hindu gentlemen will avail themselves of such opportunities as are presented by these annual Congresses, not only of gaining valuable information, but of becoming personally acquainted with enlightened English society. Lord Napier gave a most kind and encouraging commendation of the objects of our Association, which will, we hope, induce many more members to join us.

The prisons of a country are some of its most important institutions. On the manner in which they are conducted depends the moral health of a community. If our penal institutions are founded on true reformatory principles, if the criminal is stimulated and enabled by wise discipline to become an honest self-supporting member of society, instead of at war with it, then the gaol becomes a moral hospital, as well as a terror to evil doers. If, on the contrary, from neglect of these principles, which are now generally accepted, the gaol is not calculated to reform, it becomes a school of vice, a moral pest-house, and all who are consigned to it are likely to become far worse than before, spreading the contagion of vice around them, and causing a fearful perpetuity of crime in the country.

In the Indian gaols some of the fundamental principles of

prison discipline have never yet been accepted, though in many of them skilled industrial work has been developed to a very remarkable degree. In all of them the prisoners sleep in close association, being locked up together twelve hours every day, a source of great demoralization, and there is no provision for their receiving any moral or intellectual instruction. The contrast of the gaols of India to our own, in these respects and many others, has awakened the attention of a country gentleman of the Madras Presidency. His official position had led him to visit the gaols of his district, and the knowledge of prison discipline which he has derived from a practical study of the subject during his visit to this country, has led him to feel strongly the importance to his countrymen of an entire re-organisation of the Indian gaols on sound principles. We trust that his valuable paper, with which he has favoured us, will receive the attention it deserves.

ON INDIAN PRISONS.

A paper read before the Repression of Crime Section of the Social Science Congress at Norwich, October, 1873, by C. Sabapathi Iyah, Esq., of Madras:—

"With a view of obtaining some knowledge of the various and manifold institutions you possess in this kingdom, I have employed the greater portion of the fifteen months I have been staying here, in travelling about the different parts of this country, visiting as many as I was able to do. The more I saw, the greater was my conviction as to our insignificance, and the less became my national pride. One consolation, however, I found, and that was the thought of our being placed in the hands and under the guidance of a nation as great as it is noble, and as just as it is thoroughly religious. The subject of this paper is not an account of all that I have seen in this country; that were simply singing your praises in your presence; but it happens to be, with your kind permission,

the attempt to give you an idea of one of our important institutions, an institution whose existence is necessary for the well-being of society, and which it is the imperative duty of every Government to maintain in the best manner practicable. I need hardly premise that the subject of the right management of gaols is one of paramount importance, as concerning society in general, and the persons and souls of those concerned in particular. Neglect in doing the utmost we can to make our gaols good, is a grave sin against religion and humanity. We have to view this not as a negative virtue but as a positive duty. The very moment we take charge of the person of a human being, there devolves upon us the serious responsibility of attending to his soul. The system, therefore, in every gaol has necessarily to be two-fold in its nature—*penal* and *reformatory*. So much has been said and written in this country by infinitely abler men than myself in establishing this principle that I shall not inflict upon you a further discourse on it.

"In the whole of India, at the end of the year 1871-2, there were 187 gaols. I here quote the reports of '71-72, as I was not able to obtain all those of the subsequent year. These 187 gaols contained altogether a gaol population of 183,403 prisoners, costing the nation on the whole the sum of 3,313,409 rupees, or £331,340, inclusive of all the establishments connected with them. Besides these 187 gaols, which comprise penitentiaries, central and district gaols only, there are a great number of sub-gaols and lock-ups, containing altogether perhaps a much larger number of prisoners under trial, and those sentenced to periods of imprisonment of less duration than one month. This will give you an idea of the great responsibility which lies upon the British Government of India, as well as upon the Government here, and in fact upon the whole British nation. Thus you find it your duty to make these 200,000 unfortunate outcasts of society fit members of it. You have to reform and prepare their souls to follow a different course of existence, and to meet our Father in heaven with sincere repentance. Now, then, let us examine how far this important duty has been performed. Permit me to say that I do not in the least pretend to possess personal experience of the system of all and each of the gaols in our extensive empire. It only extends to a part, and a

small part, of it. I have visited a number of gaols in the Presidency of Madras and in the Province of Mysore. I am connected with the country more than with the cities. But one thing I can assure you, that most part of my remarks apply universally to all the gaols in the empire. My belief is founded upon personal experience as well as upon a study of the official reports of the gaols. I propose to give you first an idea of the life from the beginning of a native Indian convict. The very moment a native of India of any class or community is sentenced to rigorous imprisonment, he is even in the very presence of the judge manacled, led away to the gaol, where he is put in chains and a slight uniform, and delivered over to the gaoler. The gaol is a high-walled building, with an open space to muster convicts morning and evening, a number of cells or wards, each to accommodate during the night fifty, sixty, or seventy convicts; a hospital, some few sheds or verandahs, where manufactures are carried on, some three or four solitary cells and a kitchen. At or near the entrance you will generally find the gaoler's house. The whole control is vested in the hands of a superintendent, who is in ninety-nine cases out of a hundred the European medical officer of the district, who draws a certain allowance or monthly salary for the office. This officer lives generally at some distance from the gaol, and holds other appointments besides. He is the surgeon in charge of the civil hospital of the district. He is the coroner of the whole district, and has to conduct all the *post-mortem* examinations; a working member of the Municipal Commission, the head of the whole of the Vaccination Department of the district, the reporter and the registrar of the temperature, and a host of other things, besides being the private physician of all the important personages in the neighbourhood. You cannot conceive how many returns he has to send and how very much he is engaged; consequently however good and able he may be, he cannot spare more than half-an-hour, or an hour at the utmost, in the mornings for the gaol. During this hour he has barely time to affix his signature to the papers placed before him, and to pass through the hospital, making a general inquiry as to how everything and everybody is doing Thus, therefore, the whole duty and responsibility fall upon the next officer, the gaoler, who gets a salary ranging from £4 10s. to £7 10s. per mensem.

He is generally selected from the staff of pensioned sergeants of some European Infantry regiment,—very often old, illiterate, and sometimes a little too fond of drink. Such an ill-paid and ill-selected official cannot certainly be expected to possess any very high and reformed notions of moral and spiritual responsibility. His next subordinate is the deputy-gaoler, drawing a salary from 30s. to 50s. per mensem. This man is generally selected from out of the ranks, always a Hindu or Mahommedan, with a little or no knowledge of English. The rest of the establishment is made up of turnkeys and warders, who get between 10s. and 14s. a month; some convict-warders, and sometimes a gaol-clerk and a gaol-dresser, or an inferior hospital-assistant. As soon as the criminal enters this institution he commences with a routine of work, which is extra-mural, or outdoor; or intra-mural, or indoor work. The former is labour in public streets or roads, as a scavenger or road-maker; sometimes, as it appears to be in the North, upon irrigational works; and oftener, and worse than all, on contracts to private parties. The convict is turned out at about 7 a.m., or earlier, and taken back by 4 p.m. By half-past five he is locked up in a cell, in the company of half-a-hundred and more of criminals, in total darkness, to be let out again after twelve hours stay there. Here are collected murderers, dacoits, robbers, thugs, cultivators and farmers, sentenced perhaps for riots and breach of peace in irrigational disputes, and all sorts of characters. Here the desperado exultingly relates to a wondering and admiring audience his bold feats and narrow escapes. It is here the beginner in crime gets an impression upon his mind which hardens his heart, and makes him set at defiance law and justice, rendering him the devoted follower of the demon all his life, and here the juvenile and the beginner get their first and last lessons. And worse than all, you find in one cell in the same gaol all the female prisoners of all characters, ages and kinds, immured together with none but men warders guarding and waiting upon them. Does not all this sound shocking to your ears? Does it not sound an anomaly to say that two hundred thousand of human beings, quite as valuable as each of ourselves in the eye of the Almighty Creator, should be brought up and treated like cattle, and worse, under a wise, humane, and above all a Christian government? Do you not

shudder at the very idea that all that immense host of men converted into as many demons, a hundred times worse than they previously were, perfectly callous of all shame or remorse, deprived of all reason and good feelings, hardened completely in mind and body and perfectly reckless of their future, should be turned out upon the fastidious world, a curse to society, unable, if even willing, to earn the ordinary means of honest livelihood? There is no poetry here, no play upon imagination—but bare facts which stare at us. These are but results that must inevitably follow imprisonment in such gaols. Do you now for a moment wonder why there is such a heavy percentage of old offenders, and why there is in India a class or caste of people calling themselves the thieving class? The time, I believe, is come for the British public to interfere, to investigate and rectify matters. 'Now or never,' for the longer we tarry the deeper we go. An immense sum of money is yearly being spent, or rather being wasted, in building new gaols on the most fallacious principles. I say wasted, because sooner or later every civilised mind must condemn them as worthless and injurious. Now briefly to sum up the various defects patent in the Indian gaols, we shall say :—

"1. *Want of Proper Accommodation.*—The majority of the Indian gaols are very insecure, and as such ill adapted to their objects. Each cell contains during the night a number up to sixty or seventy prisoners, all sleeping on the ground side by side. That this is most objectionable, as being not only against all sanitary principles, but as being extremely demoralising, no one can doubt. Such a system has been condemned in this country long ago. The chief objection the Indian Government is said to have to altering the state of affairs is that it would involve a very heavy outlay. This appears very frivolous, for no nation would ever grumble if its revenues were spent to such an advantageous purpose. India's grief is not that the Government is spending its revenues, but that it is squandering them largely in unnecessary and unproductive ways. Another and minor objection is, that the Hindus like the present mode of sleeping all together. Even, for argument's sake, admitting it as a fact, a British Government cannot under any circumstances be justified in taking advantage of it, unless it was determined to keep its ignorant Indian subjects

in the same state of darkness and semi-barbarous condition for ever. Further than this, the making the necessary alterations in the existing recently-built gaols will not cost very much, and the constructing those that have to be built under approved principles will not be a bad investment. The imprisonment of civil debtors in the criminal gaols is a practice as wrong as it is universal in the Indian gaols. The incarceration of male and female prisoners in the same gaol, and the latter being attended to by male warders, is an evil that is almost universal in Indian gaols. Every prison must be so built as to contain all the workshops and places for labour within its walls. It should be fitted up with all the necessary machinery and conveniences. School-rooms and prayer-halls should be added. And an enclosed model farm of several acres of ground should be attached to gaols of the intermediate stage, when all the simple but improved methods of cultivation, including the manufacture of artificial manures, should be taught. This is exceedingly necessary, as any quantity of land could be obtained in India upon application without purchase. It would not be expensive, as we find by statistics and reports that two-thirds of the gaol population are agriculturists. If, further, the prisoner is offered the chance of earning and laying by a decent sum of money against the time of his discharge, would it be extravagant to calculate that in ninety-nine cases out of a hundred the convict would take to honest ways of living?

"2. *The Defective Nature of Gaol Establishments.* — The simple enumeration of the present gaol establishments is, I believe, sufficient to establish this fact. Each prison should be under a governor well paid and thoroughly efficient, living on the premises, and devoting all his attention and time to those under his charge. He should be held responsible for the maintenance of order, discipline, and for the moral and physical training of all the convicts. A competent subordinate staff of servants should be employed; and professional instructors and superintendents in each branch of labour and art should be found. Above all, a sufficient staff of educational instructors, should be carefully selected, a part of whose duty it should be to lecture occasionally upon moral subjects, and to conduct general prayers. The present staff of the police guard should be dispensed with. This alone would give a

saving of 594,262 rupees, or £59,446 per annum. This sum, when added to 872,347 rupees at present spent for other establishments, would be quite sufficient to cover the pay of an efficient staff of servants. When these measures are adopted, the condition of the gaols and the proportion of the gaol profits must immensely improve, and these institutions will no longer be a source of great yearly expense to the nation.

"3. *The Non-Introduction of Moral Training* is another of the crying evils in the Indian gaols. It is proverbial in India that one night's stay in a gaol is sufficient to make the most innocent of men adepts in crime. The very atmosphere of an Indian gaol is highly contaminating. This is to be accounted for chiefly by the entire absence of educational and religious instruction. That these two blessings when imparted will produce repentance and permanent reformation in the worst possible cases, has been beyond all doubt exemplified in this kingdom by the introduction of the admirable system known as Sir Walter Crofton's. Why a similar system, though to a little extent modified, should not be established in India, I cannot see. The statements made in the reports that a few have learnt to read and write well or ill, I know by personal knowledge to mean very little. According to the statistical returns of 1871-72 of the Madras Presidency, we find that there were 16,434 persons sent to prison for some of the gravest kind of offences. This number may be classified as under :—Christians 125 ; Hindus or Caste Brahmins 252 ; the next two classes 625 ; Sudras 7171—8048 ; Shanars and Pariahs without any particular religion 6209 ; Mahommedans 962. As for Christians and Mahommedans, there is not much difficulty. For the latter, a Kazi may be engaged for a small monthly salary to officiate at worship, and to give religious instruction. It is as regards the majority, namely, the Hindus, that there appears to be some difficulty owing to their subdivision into so many castes. Everything would be perfectly smooth if properly worked. With the exception of 877 persons, composed of Brahmins and the next two classes, the others have no sectarian observances in their way. Even these will not or cannot with any reason object to their being taught morality and religion, devoid of all sectarian doctrines. As I said, it entirely depends upon the persons employed,

and upon how it is done. A caste Hindu, carefully selected, with sound English education and of good character, will ensure the way for the permanent establishment of the system to the satisfaction and advantage of the whole nation. The easiest gradients look steep at a distance; and with perseverance, any slight opposition met with at the commencement of every reform may soon be overcome.

"4. *Want of Proper Instruction in the Way of Useful and Industrial Arts.*—The present system of gaol labour, when examined, comes to this—how much of expenditure can be saved by convict labour, irrespective of as to how far it will advantage the convict's future. Stone-breaking and road-making in public streets cannot certainly benefit him very much. He is worked from sunrise to sunset in chains, without any system, and at the whim of the gaolers. I quite think that the labour should be somewhat penal; but I urge that it must be so with due consideration to its being in every way beneficial. The convicts ought to be thoroughly made aware that much depends upon themselves, and that they can work their way even to an early liberation. With the English convict system carried out in its integrity, in the first place by the classification of gaols, and then by proper superintendence and instruction, with the use and aid of proper machinery and implements, our gaols would no onger be as discreditable as they are, nor would they cost the nation anything like the sum they do at present.

"5. *And lastly the most Culpable Neglect of the Juvenile Offenders.*—This fact is admitted to be so in all the reports of the country. At present, magistrates and judges, aware of the want of proper reformatories, sentence the juvenile in the majority of cases to whipping. This, inflicted with a cane, is as soon forgotten as over. Large reformatories,—one or more in each presidency,—ought to be established, where all the children sentenced should be sent to receive a very good and practical course of instruction. The laws of the country should be very much amended in this respect, and the magistrates and judges authorised to commit the offenders summarily to these institutions for long terms of imprisonment. An infinite deal of misery, beggary and crime may be averted by the introduction of these salutary measures.

"These are some of the most serious defects in the Indian gaol administration; and you will, I hope, concur with me in thinking that there is nothing in these that cannot be remedied. I at first intended to have laid before you statistical statements and figures to show how thoughtlessly large sums of money are being spent all over India; and how, with economy and good management, these very sums may be reduced to bear good results; but fearing that I could thereby make myself too tedious, I have refrained from doing so. I beg, however, to call your attention to the fact that in the penitentiary at Madras, which is under an independent superintendent, and where no extra-mural labour is permitted, the average earning by each convict has been 202·5 rupees per annum against 35·11 rupees per head earned by the mofussil or country prisoner, who is not under a district superintendent, and who is sent out for extra-mural labour. If a proper remodelling of the prison system should be made and properly carried out, the advantages to the country would be immense and lasting; every step of progress made by the lowest of society would be of the greatest advantage to the nation, and to the country at large. A spirit of emulation would be engendered, and national advance to material prosperity secured on a permanent basis. As trustees to the Indian national interest and funds, the British would have discharged a conscientious as well as a charitable duty. I have, I apprehend, been too lengthy; and I beg you will, considering the nature and importance of the subject, overlook the trouble. I have, in conclusion, to express my sincere feelings of gratitude for the kind permission to express my views. I have now only to beg of the Association to be pleased to take such measures as may ensure a reformation."

POPULAR EDUCATION IN BENGAL.

A LECTURE BY MR. AVINASA CHUNDRA MITTRA.

(Continued from page 450.)

"There have been instances of inter-marriage and widow-marriage, but what firm and terrific opposition had Pundit Iswara Chandra Vidyasagra to overcome before successfully carrying out his reforms. It was indeed of a character in face of which minds less strong and firm would have quailed and given the effort up as hopeless. Oh! for the day when our countrymen, as they make rapid strides in the race of education, will also be rivals with our rulers in mechanism, cultivators of arts and manly physical labours! In such a case it is not exaggeration to say that the day, if it has not yet dawned, will soon come, when we shall see a better state of things in our country. Revival of past glory and splendour I hold takes place sooner than reformation, and as it bears closely upon the subject, I may digress a little to show what once was the state of our country, and what changes have been effected during the several administrations it has passed through. Our country in ancient times was celebrated for learning, and if impetus is again given to letters and science it will certainly regain its former high position. Nuddea, for instance, was a remarkable seat of learning, where many a Pundit learned in law and theology rose to distinguish himself, and shed a lustre over the place. Thanks to the liberal policy of the Government of Queen Victoria, English education has brought about a change thus much for good—that now no distinction is observed as regards creed, colour, or caste, high or low, poor or rich. The Bar and Civil Service are open to all alike —Hindus, Europeans, Mahommedans, and Americans. It is only natural to expect that as our country has happily come in

contact with civilised and enlightened England, her advancement will be on a far more liberal and enlightened principle than that which predominated in old Hindu days. Preferment will be given only to the deserving and meritorious, no matter what he may be, a Sudra or a wretched poverty-stricken Lazarus. A Sudra in days of old was fit only to be trampled under the feet of the Brahmins, so much was he an object of contempt. The spread of English knowledge has dealt a greater blow to the Brahmin power and religion, than had been done by the fire and sword of the Mahommedans. It has silently worked a revolution producing deep and lasting effects, and elevating the Sudra from the level of the swine and oxen, to which the Brahmin had degraded him."

Mr. Mittra here referred more at length to the changes that have taken place in consequence of the partial abolition of caste, and also to the effects of the Mahommedan rule in India, and continued thus :—

"As a nation the Hindus are unenterprising, and have never been what is meant by a maritime nation. This being the fact, intercourse with other nations, commerce, exportations to and importations from other countries, have been unknown—and who will say that this was for the good of India? If any attempts at the improvement of the resources of the country were made through commerce or anything else, they were sure to be thwarted as being against the established religion of the country. For the masses hold the belief which the Shasters assert, that 'to cross the Indus is an unmitigated sin.' Hence there has been no independent progress in our country, and I take upon myself to say that it is greatly owing to the masses not being educated. Had they but received the benefits of education, they would doubtless have appreciated the advantages arising from commerce and merchandise. Again, if the masses were educated there would have been a standard of morality amongst them. I do not mean to say that the masses have no character, but no morality regulated by a sound and liberal education. So then by education this end also might have been gained.

"But whilst I see the benefits of education, I cannot shut

my eyes to the difficulties that are in its way. India is not England. Whether the opinion expressed by some of our countrymen that England is being enriched by India is true, I shall not stay to enquire. But in many respects India is a very poor country. Here in England there are a great many endowments, charity schools, and funds of which the poor may avail themselves. In India there is no such thing; and for this simple reason, I think, the action taken by his Honor Sir G. Campbell ought not to be judged harshly. Those of our countrymen who are fortunate enough to occupy the front rank of society might very well be expected to exercise some self-denial in order to ameliorate the condition of the masses, and to be instrumental in bringing about mighty and glorious results.

"With regard to the second point, the education of women, and the practical measures which ought to be adopted, it may perhaps be necessary to say a few words as to its extreme importance and desirableness; and these words shall not be my own, but those of a very able writer:—'It has been said that in moral influence woman is unquestionably superior to man. Woman's character produces a wider and more powerful impression on man than man's character on woman. She makes him better or worse according as she is good or bad; for what she is he more or less becomes. Where women are educated and trained to virtuous habits men rise in the scale of civilization. Where women are cribbed and confined, shut out from the gateways of knowledge, and treated mainly as ministers to man's lusts, man deteriorates and decays.' In a similar strain, too, some of our well-disposed countrymen urge the necessity of educating our country-women; and it may very well be asked, Why, then, does not female education prevail in our country to any satisfactory degree? There are difficulties that stand in the way, and the one which forms the most effective barrier to progress is early marriage. Scarce has a young girl been put to school when she is married, and as an inevitable consequence she is withdrawn from school. What she may have learnt at school is thus lost or thrown away. But as the march of improvement is on its onward course, this difficulty is no longer suffered to pass unnoticed. The serious attention of our worthy

countryman, Babu Keshub Chunder Sen, has been drawn to it, and he has vigorously set himself to its removal. He has with great pains gathered the opinions of the very best medical authorities with regard to the age at which it may be proper and suitable for Indian girls to marry, and they all agree that from the fourteenth to the fifteenth year is the proper age. So then there is sufficient time for education if it be begun from the sixth year, and it can be imparted to greater advantage. It would be well if the scheme of adding music were to be adopted, as was advocated by a master-mind of the age who has passed from us amidst universal regret—I mean John Stuart Mill. Indeed a better and more practicable plan of training up our females cannot be suggested than that of introducing the study of music along with other studies. Indeed music has a charm which will conduce greatly to the achievement of the desired end, that is, the education of women. 'Of all kinds of amusements music is perhaps the purest and noblest. It slowly and silently steals away the anguish of the soul, and soothes the violent passions into calmness. It is something that hovers between heaven and earth.' Music will therefore be more suited to the constitution of the female mind than any other device, if it be accompanied in the first stage by the study of such subjects in the vernacular as naturally excite woman's curiosity and interest. 'O Music! thy celestial claim is still resistless, still the same, and faithful as the mighty sea to the pole-star that o'er its realm presides, the spell-bound tides of human passion rise and fall for thee.' Indeed music casts a cheerful effulgence around the household, while in its absence the domestic life of a Bengalee is all blackness and monotony. Its introduction would tend greatly to ameliorate the condition of Hindu wife. Besides the little domestic duties—and in some cases she has none—she has scarcely anything to occupy herself with; she therefore grows splenetic, quarrelsome, and, at times, vexatious. Nothing is more calculated to keep her in a state of equilibrium and cheerfulness than the art of music. In the severest trial of the Hindu woman, the trial of widowhood, when, bereft of her only protector, friend and sympathiser, she is left alone in the world to take care of herself, and subjected

to the great austerities and hardships of life which the Shasters enjoins on widowhood, her condition is not a little aggravated by her complete ignorance, which shuts out from her mind those gleams of light so essential for steering clear of the shoals and sandbanks of the world. In this miserable plight of the Hindu widow, music would, with reading, writing and other occupations exert on her a happy influence, and become her best companion and friend. The importance of giving first of all female education, I think, need no more be dilated upon; for it is an indisputable fact that no nation has ever been great without properly educating its women. One characteristic of the growth of civilization is always observable, that the more the women of a nation were educated the higher it ranked among the peoples of the world."

The lecturer concluded with an extract from Bernardin St. Pierre and one from Milton.

REVIEWS.

"LES RELIGIEUSES BOUDDHISTES," depuis Sakya-Mouni jusqu'a nos jours, par Mme. MARY SUMMER, avec une introduction par PH.-ED. FOUCAUX, Professeur au College de France. Paris: ERNEST LEROUX. 1873.

Buddhism has of late been considered from many different points of view, such as the historical, the philosophical, and the religious. The little work before us takes up a special feature of Buddhist society, its female religious communities.

Of the two great religions of ancient India, Brahmanism never led to the establishment of a regular priesthood, "Comme Nierarchie ils sont nuls," says M. Foucaux in his preface, speaking of the Brahmans; but in Buddhism on the

contrary the priesthood soon became all-powerful, and the plains and valleys of India were studded with convents sheltering their thousands of recluses, men and women, devoted to a religious life.

Mme. Summer begins by giving us the outlines of the history of this remarkable form of religious development, and also the principal thoughts on which its dogmas afterwards came to be founded, but we need not go over such well trodden ground or add one more to the list of guesses as to the nature of Nirvana.

The institution of these mendicant sisterhoods dates from the lifetime of Buddha himself, and the details are thus given to us:—When Sakya-Muni was residing at Kapilá Vastu, 500 Sakya women* threw themselves at his feet, led by Gautamî, his aunt (who had been a mother to him), and Gôpâ, his beautiful and perfect though long-deserted wife, and prayed him to allow them to enter upon religious life under vows of celibacy and obedience. The master's first answer was an unqualified refusal. Three times they repeated their request; three times it was refused, and in order to place himself out of reach of their entreaties Buddha left Kapilá Vastu. But he had miscalculated as to womanly pertinacity,—the women shaved their heads, clothed themselves in coarse garments, and followed him from place to place, meeting each denial with a simple repetition of the demand. What was to be done? He used his power as man and teacher and imposed absolute silence on them. They obeyed, but had recourse to tears. Buddha would have braved even this attack, but not so his young relative and disciple Ananda, who now took up warmly the cause of the would be "sisters." The master at last condescended to argument, "It is useless," he said, "to

* Sakya was the name of the tribe to which Buddha belonged, Sakya-Muni meaning the recluse or teacher of the Sakyas.

instruct them in the discipline of the law for they will not keep it." He then went on to point out that any institution composed only of women must be powerless without and within, not able to protect itself nor even to hold together, and he ended by stating his entire disbelief in the power or will of women to keep a vow of celibacy. Having taken such low ground, we are not surprised to find that after a little more argument on the part of Ananda, he yielded the point, and contented himself with drawing up eight rigid laws, by means of which he placed the religious sisterhood entirely under the rule of priests and monks, at the same time regulating with the utmost exactness their intercourse with them.

The thought behind all this seems to be that all women should be wives, and that for them any independent position is an absurdity and a mistake. Thus it is only half-heartedly and with visible embarrassment that Sakya-Muni applies himself to the details of such a new and unsatisfactory state of things. It is curious to see something very like the modern "woman-question" cropping up in a practical difficulty of more than 2000 years ago.

However these women, who spite of theories did not happen to be wives, had gained their point, and a religious life having become open to them, they availed themselves of it in numbers. A noviciate of at least two years was insisted on, at the end of which the head of the "bikchumi" (novice) was shaved, and she was clothed in the coarse garmeut that she was to wear for the rest of her life. Three garments, either tunic or cloak, a shell for alms, a needle, a filter, a lamp, a carpet, and a blanket made up her whole outfit. Her daily food had to be sought as alms, but she was not permitted to ask for anything, and was ordered simply to walk from house to house silently with her shell, and to eat only what was

thus given. She must eat, not eagerly, but just barely enough to support nature. She must walk ever with her eyes on the ground for fear of destroying insect life. She might give no alms, and not interest herself in any person or thing, the external world was not to exist for her, "Thou shalt love nothing, thou shalt possess nothing," was the often-repeated iron rule. No fire in cold weather was allowed her; only twice might she bathe in a month even in hot weather. Twice monthly she must confess herself to a priest, but she was to change frequently her spiritual guide, that there might be no chance of her receiving from him personal help or undue influence. The instruction of the young formed part of her occupation, but apparently only a small part. Besides the necessary begging the great work of her life was religious meditation. This led often enough to religious mysticism, and as a consequence the belief in the possession of supernatural powers. To conjure demons, to perform mystic rites, to move unsupported in the air and there to take up "the four postures" were the highest attainments in the life of devotion: and beyond was the hope of ceasing from all life, as she had learned to cease from the life of earth.

Such was the early rule, and such we may suppose to have been the practice in the first days of the great teacher's influence: but not more than 200 years later, in the golden days of Buddhism, the Hindu dramas represent the mendicant sisters as taking an active part in the life of courts and cities, occupying themselves in secular concerns, advancing love affairs, aiding distressed princesses and the like.

The facts as female religious life in Buddhist countries in the present day are somewhat remote from either of these pictures. In Japan a widow shaves her head, wears the three coarse garments, and vested with a semi-religious character lives respected at home. In Burmah there are a few convents

and to these the ladies of the country resort from time to time in order to make religious retreats, resembling those of Catholic countries. But most of the mendicant sisters live in separate houses near the pagodas, with little to mark them from the rest of the world except their dress and the practice of living on alms. Indeed, the profession is looked on as a respectable form of beggary. In Siam no woman is admitted into a sisterhood under 50 years of age. These Siamese sisters seem the most respected and the most practically useful of any. They visit the poor, tend the sick, serve the priests even to the extent of collecting alms for them, and spend the leisure only of their busy lives in prayer and meditation. Of those of Thibet little seems to be known, but it is supposed that they conform more there than elsewhere to the letter of the ancient law. In Ceylon there are only a few isolated devotees, and in India, its birth place, the institution is extinct. We can linger no longer over this interesting little book, but it is worth noting that as India led the way in the establishment of these mendicant sisterhoods, she is also now leading the way in the matter of female culture, and her women may look to what was done in the past as an omen of what they may do in the future. J. E. C.

We have read with much pleasure the report of the Aparao Bholanath Library, Ahmedabad, for the years 1871-2.

The success which has attended the establishment of this library will do much to encourage the formation of others of a similar character. It already contains 895 volumes, there are also a large number of English and vernacular daily and weekly papers, and a good proportion of monthlies. The selection of books appears to be very judicious. Amongst the English works are 121 volumes of history and biography and 26 of science. The increase in the number of members

must be very satisfactory to the friends of culture. At the end of the year 1870 there were 79 members, now there are 201, and besides these registered members a considerable number of non-registered members come to read daily. The following extract from the report shows how much the Institution is valued :—

"The library being accessible to the public free of charge, persons who would otherwise have never perhaps thought of doing so have been induced to attend and read. To the rising generation especially the Institution is becoming a central point of attraction. Every morning a number of young men are seen in the library busily engaged in acquiring information. The Committee trust that this is but a prelude to the happy results which the originators of the Institution aimed at in fixing upon this mode in preserving the memory of the amiable deceased whose name the Institution bears."

At the conclusion of the general meeting of the subscribers held in the library room, Rao Bahadar Gopalrao Hurry gave an interesting address. We are sorry we have not space for more than two short extracts :—

"Two libraries in Ahmedabad are not too many. I may hope others will rise to make the future before us glorious. Public libraries were unknown in this city till a few years ago. With the light of western civilization they are now being started and sought after."

"There are many sources from which incorrect information is imparted to the people in this country. Libraries are intended to place correct information within the reach of the people. The press is now becoming a power in the country. There is a vast difference between the literature of the East and the West. Every advance which people make towards imbibing the spirit of the western literature is a step towards progress, and the man who contributes in any way towards this advancement should be ranked as a public benefactor."

SECOND ANNUAL MEETING

OF THE

NATIONAL INDIAN ASSOCIATION.

A meeting of the subscribers and friends of this Association was held at Norwich on Monday, October 6th, at the Victoria Hall. Lord Napier and Ettrick presided, and there was a large attendance, the President of the Social Science Association, Lord Houghton, the Lord Bishop of the Diocese, Sir Francis Boileau, and many other distinguished persons being present.

Mr. G. W. Hastings explained that this Association was formed to promote social progress in India, and to extend interest in that country. It was established by Miss Carpenter, to whom he paid a high tribute for her self-sacrifice in making three visits to India, and making great and successful efforts towards furthering the education of the native females. On her return, she founded the society in order to aid in spreading throughout England a knowledge of that large country which was an integral part of the British empire.

Miss Mary Carpenter stated that when she was in India she found amongst the enlightened natives a great desire for English sympathy, and a regret that the English knew so little of them. They felt that it was a wonderful order of Providence that two countries so geographically distant should be brought so close together; and that it would be the means of greatly improving the condition of India. It was to promote and further the fruition of these desires that this Association was formed. The Association first established a journal, which had been published monthly, for the purpose of disseminating information respecting the condition of India. This she believed had been the means of awakening up in the people of this country a desire for further knowledge of India,

and of securing for Hindu gentlemen and others a friendly reception in England, to which country they came for professional objects. By means of the social customs being so closely connected with the religion of India, and the Queen's proclamation having promised that their religion should not be interfered with, it was impossible for us to introduce social improvements of a similar form to those existing in England. This, therefore, could only be done by Hindu gentlemen themselves, who, when they came to England, desired to see and learn all that they could respecting English manners and customs, and to be received into English homes, that they might learn all they could about that centre of all good. When they had learnt all this, they went back to their own country and introduced there what they thought good in English customs.

Mr. Mutu Coomaru Swamy, member of the Legislative Council of Ceylon, next addressed the meeting, and moved the following resolution :—"*That this meeting fully sympathizes with the objects of the National Indian Association, and wishes it every success.*" In the name of his fellow-countrymen he called for and begged English people to give them their sympathy in their efforts to carry out the regeneration of the country. To excite this sympathy was a special object of this Association. He spoke highly of the kindly reception hitherto accorded to Indians who had come to England, and said that having experienced so much kindness when he was in England eight years ago, he had been induced to pay a second visit, which he should not have made had he not experienced that kindness. One of the great characteristics of England was that the people themselves always took an interest in all that concerned their own country, and also in India, instead of leaving all such matters to be conducted by officials. There might not be many direct results of such a meeting as the present, but its indirect results were innumerable, as the expression of the sympathy here manifested in this country would be carried to every part of Indian empire.

Mr. C. Meenacshaya, a native of Madras, seconded the resolution, and said that considering the manifold occupations of Englishmen, their desire to maintain this country in the position it holds in the scale of nations, which was really a very enviable one, proved to him that they practised the Christian

precept, "Love thy neighbour as thyself." This meeting was to him an indication that Englishmen were beginning in earnest to take an interest in India, and if that were so, he augured a happy and a bright future for his country. They had a thousand grievances, but they could safely leave their redress to the English Parliament, feeling certain that so long as Messrs. Fawcett and Bright were in the House of Commons, and Lords Lawrence and Napier in the House of Lords, they were sure of justice. The social regeneration of India depended upon her political regeneration; therefore, if Englishmen wished to regenerate Indian social condition, they must begin by bringing about political regeneration and freedom. He assured them in conclusion that the proceedings of this meeting would be read with the greatest interest in India—hundreds of thousands of Indians being well educated in the English language, and making newspaper reading their recreation. It was an easy task for Englishmen to help India, because that was not a highly-civilised country, and all they required was an extension to them of the social advantages which Englishmen themselves enjoyed.

Lord Napier then put the resolution to the meeting, which was unanimously carried. His Lordship, in concluding the meeting, expressed his opinion that this Association was well calculated to do essential service to India. It was our duty to govern India well; and if this association brought before Englishmen a knowledge of India, and pointed out to the Government how they could best further the social and political welfare of India, it was well deserving of the support of all. Up to this time the Association had so acted as to commend itself to his approval, and he warmly commended it.

On the motion of the Lord Bishop of the Diocese, seconded by Mr. C. Sabapathi Iyah, a hearty vote of thanks was accorded to the noble Chairman, and the meeting was then brought to a close.

SOCIAL PROGRESS IN INDIA.

MEETING IN LEEDS.

From the *Leeds Mercury.*

"Last evening, October 10th, under the auspices of the National Indian Association, which has a branch in Leeds (of which the Rev. J. E. Carpenter and Mr. Rawlinson Ford are the honorary secretaries), a meeting was held in the Lecture Theatre of the Leeds Philosophical Hall, for the purpose of hearing an address from Miss Carpenter on 'Social Progress in India,' and speeches from some Hindu gentlemen on the same topic. Three of these had been expected, but only one, Mr. C. Sabapathi Iyah, was present. There was a crowded attendance Mr. Walter Baily, M.A., one of Her Majesty's Inspectors of Schools, occupied the chair. There were present, amongst others, the following gentlemen :—The Rev. J. H. McCheane, Mr. Ald. Barran, Mr. Joseph Lupton, Mr. John Lupton, Mr. Ald. Luccock, Rev. J. E. Carpenter, Rev. A. H. Byles, Mr. E. Butler, Mr. Rawlinson Ford, Dr. Greenhow, Mr. Darnton Lupton, jun., the Rev. J. Swan Withington and Mr. J. Whiting.

"In opening the proceedings, the Chairman observed that the chief object aimed at by the Indian Association was to spread among the different classes of people in England a knowledge of the state of India, and an interest in Indian subjects. A very small amount of reflection as to the enormous extent of India and its immense population would convince any one of the importance of the subject, and of the grave duties which were cast upon England in her government of that great empire. At the same time everybody would be obliged to confess that there was great apathy in this country upon the subject—one only needed to look at the report of a parliamentary debate when an Indian subject was before the House to see that—and also very great ignorance.

"Miss Carpenter then addressed the meeting. She commenced by alluding to the difficulties that had to be overcome in dealing with the question of female education in India. Very little had been done in this direction, though Government had effected a great deal in the education of male Hindus. Hindu gentlemen

who had become educated and enlightened felt the evil effects of their wives not being educated, and began to desire—especially those of them who had visited England—that education should be given to them. There were difficulties in the way which it was impossible for her on the present occasion to describe. Except in a few isolated cases, there were no female teachers. In everything which she had done in this work whilst in India she had been guided by the intelligent educated native gentlemen, whose sympathies are in the same direction. The results were not very ostensible, but she had reason to believe that a great deal of awakening had taken place on the subject. In late years increasing numbers of Hindu gentlemen had visited this country, drawn hither for educational purposes, by inducements held out to them by the Government, and a very few had come over, especially like the gentlemen they were soon to hear, to study the manners and customs of England, and take observation of the institutions of the land. There was the visit of Mr. Keshub Chunder Sen (whom many of them had heard), which had had its effect both in this country and in India, and also the visit of Babu Sasipada Banerjee, who on his return to Calcutta had, in spite of great difficulties, carried on his work of reform in his native town. The National Indian Association had for its objects—1st. To impart information about the condition and requirements of India, by means of the circulation of the *Journal*, as well as by lectures, correspondence and intercourse with natives of India. 2nd. To aid the movements now in progress in various parts of India towards general social improvement; and especially at present in respect to female education, the encouragement of schools of art and industry, and the establishment of industrial and reformatory schools: by assisting to provide competent teachers, by the contribution of better educational apparatus, and by diffusing among enlightened natives the knowledge of the best English educational methods with respect to the training of infants and girls, and the treatment of juvenile offenders. 3rd. To obtain information from all parts of India where efforts are being made in furtherance of any of these objects, by means of correspondence with those who are at present labouring under enormous difficulties in a field of unlimited extent; and 4th, To give friendly encouragement to natives of India who visit England, by facilitating their introduction to English fami-

lies, affording them the means of becoming better acquainted than they otherwise could be with the domestic life of the English people, and giving them opportunities of studying to the best advantage English ideas, institutions and customs. Upon each of her visits to India she had seen signs of rapidly increasing progress. During her first visit, on speaking to an enlightened native gentleman respecting the education of the masses, he said, 'We have enough to do with our own education, and we cannot begin to think about that of the lower orders.' Now educated Hindus are beginning to see the importance of diffusing knowledge to the masses. When she first went to India, factories had hardly been commenced, but now there were a great many in different parts. There were a number of cotton factories in Bombay which were very well managed. But they had no Factory Act, and it would be an enormous advantage if one were introduced. The friend who was about to speak to them had been much struck with what he had seen of a factory in Leeds that day, as well as with the magnificent hospital. Sanitary improvements they had hardly begun to consider, but at the recent Social Science Congress at Norwich a paper had been read by Mr. Sabapathi Iyah on the Prisons of India, urging an improvement in their character and discipline. She herself had been struck with the immense importance of reform in this direction. The Association had been in existence for three years, and had made very considerable progress. Branches had been established in different towns. The one in London was springing into considerable activity, making its special object the giving of a kind reception to native gentlemen coming here. The branch at Bristol had been more engaged with the *Journal*, of which about 300 were sent out to India every month, whilst the Leeds branch had particularly interested itself in stimulating members of Parliament to take interest in Indian questions discussed in the House. On resuming her seat Miss Carpenter was warmly applauded.

"After Mr. Rawlinson Ford had offered a few remarks on the work which the Leeds Branch had been doing from time to time,

"Mr. E. Butler proposed—'That this meeting cordially approves of the objects of the National Indian Association, and desires to give the Leeds Branch its hearty support.'

"The resolution was supported by Mr. C. Sabapathi Iyah in a

speech which was listened to with much attention, and frequently applauded. He began by expressing his admiration of the English people, and stating his belief that religious and philanthropic principles actuated the nation. There was an institution in the town of Leeds which he had visited that day, which was a practical example of what he meant, and the country abounded with them. He had had the pleasure of visiting the Leeds Infirmary, and in all his travels he had never seen such a noble and well-conducted institution. (Applause.) In regard to that association he knew from personal experience that it was doing a good work. (Applause.) Social reform in India, where the prejudices, the customs of the country were of such long standing, and so deep, was a work of great difficulty, and a public opinion must be formed before a great change could be effected. There needed a great improvement in the laws which regulated the prisons, and on this subject he had read a paper at the Social Science Congress this week at Norwich. There were very nearly 200,000 convicts in India, and what he complained of was that the outdoor labour on the roads, &c., was cruelly hard, that the convicts were indiscriminately huddled together for sleeping, that there was no moral training given, that there was a need to direct the prison labour into useful and industrial arts, and that there was a culpable neglect of the juvenile offenders.

"Mr. Motley (the chairman having invited observations from the audience), complimented Mr. Sabapathi Iyah on the ability he had displayed in speaking English (applause) but whilst sympathising with the philanthropic motives of such men as he and those who were connected with that Association, urged that expediency must always be considered in dealing with India. His (the speaker's) duties in India had brought him in contact with prisons, and whilst acknowledging that great improvements were needed, he still thought that it was not an improper occupation for criminals to mend roads, &c. He did not think also that there was throughout India that indiscriminate mixing of prisoners which had been spoken of. What was mostly wanted was the creation amongst the Hindus themselves of a healthier public opinion, and in all attempts at social reformation in India the English should begin by being honest. The English are there as rulers. The rule had been advantageous, and it should be secured.

That being secured, then all the liberty and justice which could possibly be given should be given to the natives. (Applause.)

"Mr. Sabapathi Iyah replied in a spirited manner to Mr. Motley's observations. If there had, he said, been a healthy public opinion throughout India she would not now be subject to England. (Applause and laughter.) The Government should not wait for public opinion, but do what was right. He had been a public prosecutor in Madras Presidency, and he could prove what he had stated with regard to the prisons. The English were the rulers of India, and he, as an Hindu, should be very sorry to see the English withdrawing themselves from that country until the Hindus were capable of ruling for themselves. (Applause.) To secure that rule, however, it was not merely soldiers that were wanted, or more exactions upon the people, but their affections which they should endeavour to obtain. (Loud applause.) The Indian mutiny would have ended most disastrously for English rule, had it not been for the cöoperation of the higher class of Hindus. If the affections of the people were to be secured, it must be accomplished by treating them kindly and winning their confidence. (Applause.)

"Ald. Barran moved, and the Rev. A. H. Byles seconded, a vote of thanks to Miss Carpenter and Mr. Sabapathi Iyah for their addresses. The proposition was passed with acclamation, and a similar compliment to the chairman concluded the proceedings."

PERSONAL INTELLIGENCE.

S. Borah (of Assam), has lately passed the Double Qualification Examination of the Royal College of Physicians of Edinburgh and the Faculty of Physicians and Surgeons of Glasgow. He is now continuing his medical studies in London.

Another Assamese, Moniram Borooah, has arrived in England, with the intention of studying law.

Five gentlemen from Bengal have also come over in the last month. Their names are:—Nanda Lal Haldar, Risibhur Mookerjea, Nogendronath Ghose, Rojoni Kanto Sen and H. M. Percival. The two latter obtained the Gilchrist Scholarship, and will compete for the Indian Civil Service, as will also Mr. N. Ghose.

Mr. M. C. Mallik has matriculated at Cambridge, and intends to prepare himself for the newly-established Indian Languages Tripos, as well as for the Law Tripos.

Khan Bahadoor Yusuf Ali Khan, police magistrate of Surat, has returned to India, his leave of absence having expired.

INDIAN INTELLIGENCE.

We are glad to find that music is being successfully introduced into the schools of Bengal. In the Ladies' Normal School at Calcutta the pupils are said to derive much pleasure from the study, and it appears that the Bengal Music School, which opened two years ago with 19 pupils, has now 65, and has established two branch schools in the Mofussil.

The first Hindu widow marriage at Madras took place this autumn, when the only and widowed daughter of Mr. C. A. Moodelliar was married to Mr. V. S. Moodelliar.

MAHOMMEDAN EDUCATION.

"From the replies to enquiries which were made of the Local Governments and Administrations, it would seem that the Mahommedans have in no part of India neglected to avail themselves of the education offered them in the primary schools, because in

those schools the ordinary vernacular of the country is read or written in the Hindustani or Urdu character; but they have not been able to secure these advantages in the higher schools, hence they have neglected to avail themselves of the education that other classes of the people have gladly embraced. It may therefore be assumed that the Mahommedans are not so much averse to the subjects which the English Government has decided to teach as to the modes or machinery through which teaching is offered. The Government of India therefore considers that many of the drawbacks to the spread of the higher class education among the Mahommedans are susceptible of removal.

"In furtherance of this desirable end endeavours have been made to diminish the inequalities from which the Mahommedans suffer. The Madras Government has established elementary Mahommedan schools, and corresponding classes in other schools, at the principal centres of the Mahommedan population, where instruction may be given in the Urdu language by qualified teachers through appropriate text-books. In Madras University special recognition is already given to Arabic and Persian, and the question of awarding special prizes for proved excellence in those languages is under deliberation. In Bombay there is at Elphinstone College a Professor of Persian and Arabic, and the Governor General is of opinion that the recommendation of the Bombay Government should be adopted of endowing a University Professorship of Arabic and Persian, on the grounds of the great importance to Mahommedans in the Bombay Presidency of being familiar with the languages of Western Asia. In Bengal similar means have been adopted for encouraging and extending education among Mahommedans. The University of Calcutta has decided to examine in Persian as well as in Arabic for the degrees. In the N.W. Provinces and the Punjab the Mahomedans themselves share the unanimous opinion that no special educational privileges to their community are needed. The Government is determined to encourage the education of Mahommedans, considering that it is its duty 'to fill up gaps in the ranks of elementary education, and to range the various divisions of this vast population in one advancing line of even progress.' The policy of the Govern

ment of India in educational matters is clearly defined in the following extract from this Resolution of the Government upon Mahommedan Education :—

"'As to the principles upon which the education of Mahommedans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all administrations, and with general consent accepted by the people—by none more openly than by the leading Mahommedans of India. The State was only to apply its educational apparatus and aid so as they may best adjust themselves to existing languages and habits of thought among all classes of the people; without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of custom; and with this view the Government of India is very willing that the entire body of Mahommedan [as of Hindu] classic literature shall be admitted and take rank among the higher subjects of secular study, and that the languages shall form an important part of the examinations for University degrees.'"—*The Argus.*

BOMBAY.

"The Alexandra Native Girls' English Institution is in a flourishing condition and also enjoys almost unbounded patronage and support. In Europe two Empresses, six Princesses, and two Duchesses "have graciously manifested an earnest interest in the welfare of this institution, especially by interesting and valuable contributions of their own make to the Fancy Bazaar held in its behalf," and in India we may add the names of the Ranee of Jankhundee and other distinguished persons, making up together a long list of noble patrons. The funds of the Alexandra Institution are also in a sound and healthy condition. There is a balance of receipts over expenditure of Rs. 2,273-1-9, and a total sum in hand, inclusive of Rs. 30,000 invested at 4 per cent. as a permanent endowment, of Rs. 36,364-10-2."—*The Argus.*

NATIVE FEMALE EDUCATION IN INDIA.

CALCUTTA.

We have received the July number of the *Bamabodhini Patrika*. From it we learn that the cause of native female education is progressing satisfactorily. The statistics given in the following statement are very interesting:—

"It appears from the Report of Public Instruction that in 1871-72 there were altogether 297 aided and 45 unaided girls' schools in Bengal, with a total of 9,400 pupils. Of these there were 110 aided schools and 2,584 pupils in Calcutta alone, besides 14 unaided schools having 732 girls. The pupils in the aided schools in Calcutta may be thus classified according to their respective creeds:—

Hindus	1590
Mahommedans	56
Christians	936
Total	2584

"The total number of native girls in the Central Division in March 1871 and March 1872 will appear below:—

	1871.	1872.
Government Schools	77	89
Aided Schools	2148	2246
Unaided Schools	477	268
Zenana Agencies	1279	1432
Schools for Boys and Girls	515	537
Total	4496	4572

"So many as 1,416 ladies received instruction from zenana teachers in 1871-72, at a cost of 1,242 rs. and 2,092 rs. borne respectively by the State and missionary bodies, as will appear from the subjoined table:—

	Pupils.	Monthly Grant. Rs.	Local Funds. Rs
American Society	854	752	1400
Ladies' Society for Female Instruction ..	468	300	422
Free Church of Scotland	77	150	220
Miss Mendes' Society	17	40	50
Total	1416	1242	2092"

ADVERTISEMENTS.

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Communications for the Journal to be sent to the

"Editors of the Journal,"

Red Lodge House, Bristol.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION,

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 36,—DECEMBER, 1873.

LONDON:
W. H. ALLEN & Co., 13 WATERLOO PLACE.

BRISTOL:
ISAAC ARROWSMITH, 11 QUAY STREET.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To promote by *voluntary effort* the enlightenment and improvement of our Hindu fellow subjects.

To coöperate with enlightened natives of India in their efforts for the improvement of their countrymen.

THESE OBJECTS ARE CARRIED OUT,—

I.—By obtaining information respecting the wants of India, and the means by which these may be applied.

The particular wants now to be mentioned are,—

1st.—The education of the masses of the people.

2nd.—The education and improvement of women.

3rd.—Sanitary improvements.

4th.—The improvement of Prison discipline and the establishment of Juvenile Reformatories.

II.—By promoting friendly intercourse with native gentlemen now in England, and introducing them to a knowledge of such institutions in our country as may benefit theirs.

Also, by showing kind attentions to young natives of India who are in Great Britain for education.

N.B.—In all the proceedings of this Association, the Government principle of non-interference in religion and social customs is to be strictly maintained.

An annual subscription of 10/- and upwards constitutes membership and entitles to the Journal.

Subscribers of 5/- annually will receive the Journal.

The financial year commences on January 1st of each year, when it is requested that contributions will be forwarded with as little delay as convenient, to the Treasurer, or to the Honorary Secretaries.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 36. DECEMBER. 1873.

THE progress which is being made, quietly but surely, in Hindu social customs and habits of thought, is greatly stimulated by the visits which are now being made more and more frequently to our country of native gentlemen from each presidency. Direct contact with the English mind, a study of the influences under which the British character has been formed, observation of our institutions, and close examination of their objects and the principles on which they are founded,—all these produce a strong impression on the highly intelligent Hindu gentlemen who are among us, and, inspired by true patriotic feeling, they are led to consider how far such influences can be brought to bear on their countrymen, to what extent such institutions can be adapted to their wants. Such considerations gave rise to the excellent papers which were laid before the Social Science Congress at Norwich by Hindu gentlemen. The very important one on Indian Prisons, the author permitted us to transfer to the pages of our last Journal. That which we now present to our readers is not inferior to it in grasp of a most important subject, and thorough acquaintance with its details.

"WHAT ENGLAND IS DOING FOR INDIA EDUCATIONALLY."

A paper read in the Education Section of the Social Science Association at Norwich in October, 1873, by C. MEENACSHAYA, Esq., of Madras:—

"The subject of this paper, viz., the present system of Education in British India, its defects, and their remedies, is of great importance, and deserves the most earnest attention of the British public, inasmuch as it effects the well-being of a territory 626,746 square miles in extent, containing a population of more than 200,000,000 of your fellow subjects. It is with no small amount of satisfaction, and even of pride that I use the expression 'two hundred millions of your fellow-subjects,' but I must explain, at the same time, that I use the expression fellow-subjects with great reservation. So far as these are the subjects of a Sovereign who is also your Sovereign, I say these are your fellow-subjects. But there is at the same time another and more important relation existing between you and them, in consequence of there being a perfect identity between the British Government and the British public, and it is in immediate connection with that relationship that I now venture to appeal to you. It is the relation between the rulers and the ruled, the governors and the governed. Your position in regard to us is one of two-fold responsibility, requiring a two-fold solicitude.

"We cannot be sufficiently grateful to you for your sincere and genuine efforts to spread education in India, for the wisdom and firmness with which the various primary obstructions and intrinsic difficulties were removed; inaugurating and successfully carrying on a general and a uniform system of education in a country

where religious bigotry and the rancour of caste are rampant, a country split up into innumerable nationalities, each possessing its distinctive local usages and traditions, manners and customs,—was a mighty task indeed. It is needless for me to enter into any discussion as to the general importance and value of education, or the abstract question how far the direct interference with, and supervision over, the education of the people may be consistent with the duties of a Government; suffice it to say, for my present purpose, that the prosperity of a nation is in direct ratio with its education, and that with regard to India, considering the peculiar circumstances under which she is placed in her connection with England, it is not only a moral obligation, but a positive duty on the British Government to give her the fullest benefits of education. Thanks to the benign rule of the British Government, we have never been under any serious necessity of discussing this question of obligation. You have cheerfully undertaken the task of educating us. You have set in work all the expensive machinery of education in India in right earnest, and I crave your indulgence to examine with me the manner in which it works. I shall explain the system of education pursued in the Madras Presidency, a system almost substantially the same as that existing in other parts of India.

"On the 31st March, 1871, the latest year for which I have been able to get statistical information, there were in the Presidency 3,479 educational institutions with an attendance of 115,211 scholars, of these: 1, Government schools, 119 schools with 10,811 pupils. 2, Rate schools, or schools maintained by local funds, 109 schools with 4,056 pupils. 3, Schools established by missionary enterprise, for which the Government allow grants in aid, 554 schools with 30,024 pupils. 4, Schools established by private enterprise, other than missionary, for which the Government allows grants in aid, 1,650 schools with 50,599 pupils. 5, Schools carried on by private enterprise, under Government inspection, for which no grants in aid are allowed, 1,047 schools with 19,724 pupils. Total schools, 3,479, with 115,212 pupils.

"It will be seen from the above that Classes I. and II. are entirely under Government management, the only material

distinction being that the charges of the former are defrayed from the imperial revenue, and the latter from the local funds raised under the acts of the local government.

"Classes III. and IV. are subject to the supervision of the Government in so far as they receive pecuniary aid from them.

"Class V. is certainly independent of all Government assistance; but in so far as it has submitted itself to Government inspection, it is most probable that it will receive with the utmost respect any advice from the Government.

"From the total number of schools and scholars enumerated above, I must make some deductions. There were 136 purely girls schools, with a total attendance of 7,180 girls, and 3,005 girls attending mixed schools. Deducting therefore 136 schools with 10,185 girls, there remained 3,343 schools with 105,027 boys. Of these again 64,365 boys studying the vernaculars alone should be deducted, leaving 40,662 studying English under the educational charge of the Government direct and indirect. I have retained the number of mixed schools in my list as though the girls attending them were omitted from the calculations, the boys would still remain.

"If it is considered unfair that I should include the 19,724 scholars attending schools, Class V., as being under the educational charge of the Government—as a great majority of them, more than four-fifths, must have attended purely vernacular elementary schools where no English was taught—any error I have made originally must have been considerably eliminated by the last deduction I have made.

"I do not wish to say anything in this paper regarding female education in India. It is a matter of no small satisfaction to me that this most important subject is in the hands of no less a person than my much esteemed and highly philanthropic friend Miss Mary Carpenter. Neither do I wish to say anything about the purely vernacular schools where English is not taught. I am not myself an admirer of the theory that the vernaculars of the country are fitted to be the media of useful education. Utterly destitute of science and history, deserving the name, having had a gap of a series of centuries in the history of progress, they absolutely

cannot adapt themselves to the entirely new world of ideas imported from Europe. As, however, this discussion is foreign to my purpose, I shall drop it, and confine my remarks to the English schools.

"These institutions are classified into colleges; higher class English schools, otherwise called provincial or district schools; and middle-class English schools, also designated Talook schools—higher and middle being used with reference to the standard of education attained.

"The education imparted in the lowest grade school is purely elementary, consisting of reading, writing, the simple rules of arithmetic, the elements of grammar and geography, and a little history, either English or Indian. The district schools, and all those above them, are expected to be the feeders of the Madras University. The efficiency of a district school is judged by the number of students that matriculate themselves; of the provincial school by the number of students who matriculate, as well as of those who pass the next highest University Examination, designated the First in Arts, intermediate to the B.A. and the matriculation; and of a college by the Batchelor of Arts' results in addition to the number that pass the matriculation and the First in Arts. There are two Government colleges, one in Madras, and the other at a district station called Cumbaconum, each of which has about half a dozen classes; the lowest or the next highest training up students for the matriculation, and the highest for the B.A. examination. It will thus be seen that the education pursued in all grades of schools, from the lowest to the highest, is entirely coaching up for the University Examinations.

"We shall now examine the programme of subjects for the University Examinations for 1871 :—

"MATRICULATION.—'Life of Columbus' (Washington Irving's) Books II., III., IV., and Chapters of Book V. Crabbe's Tales—'The Village,' Book I. Goldsmith's 'Deserted Village.' 'Selections from Campbell.'

"F.A.—Byron's 'Siege of Corinth.' Milton's 'Paradise Lost,' Books I. and II. 'De Quincey' (portions). 'Forster's Essay on the Civil Wars and Oliver Cromwell.' Macaulay's 'Battle of the Lake Regillus.'

"B.A. (1872).—Shakspeare, 'Macbeth.' De Quincey 'On Style.' J. S. Mill, 'On Liberty.' Sheridan, 'The Rivals.' Milton, 'Comus,' and 'Sonnets.'

"Looking into the University results in that year I find that out of 40,662 pupils receiving instructions in the various schools of the Presidency,

424 passed the matriculation,
96 „ „ F.A.
34 „ „ B.A.

Total 554

"Seeing from statistics that English schools are, year after year, more largely resorted to, and that the number of students who pass the University Examinations does not increase with anything like proportionate steadiness, there must be a very large number of young men leaving schools every year without having qualified themselves for any of the examinations. My object in mentioning the University Examinations is simply to draw a boundary to what I may term a fair or respectable stage of progress in education, and to point out that anything below that is absolutely useless. Even the matriculation standard, if it does not lead to anything higher, is practically of very little value. Here it should be borne in mind that there is a great diffierence between an English boy and a Hindu lad learning English; the former was born, as it were, in the language, is brought up in it; and what is a mere matter of habit and practice with him is very often a work of study to the latter. A Hindu boy, to be able to express himself in English in most ordinary matters, must have studied the language for some years previously, for he learns to speak from books and not from practice. These and other disadvantages under which Hindu lads labour considered, and also taking into consideration the present unfortunate tendency of the schools to run racing after University Examinations, thus necessitating a most injurious system of 'cramming' in the boys, the amount of well settled and digested education which a student of this matriculation standard receives is really very little, and if not strengthened and augumented by further study will speedily forsake him. The poetry and mathematics mentioned in the

curriculum of subjects for the examination should not mislead you. For a young man in this stage of education, it is all empty poetry and airy mathematics. As we must draw a line somewhere, I shall however state that the matriculation st an dard is the lowest stage of education which will be of use to him in his after life. All below that is absolutely useless. The recipients of such education are not in the slightest degree benefited. The School instruction does not qualify them for anything more than ordinary clerkships and writerships. This accounts for the great hankering by Hindus after Government service, which is very often sneeringly and tauntingly referred to by Englishmen in India. There is a vast amount of truth in this sneering remark, but this inordinate thirst after writerships is inevitable under the present system of education, which annually overstocks the country with an immensely large number of candidates for Government service. The requirements of service being immensely disproportionate to a continually increasing supply, the natural consequence is that a very large number of discontented young men is annually let loose upon the country, unfitted for industrial occupations, fancying that it is beneath their dignity to engage in them, and thronging at the doors of official preferments. Besides being a positive misfortune there is a negative evil in this system. The several thousands that are thus being drawn into the lists of office mongers are mostly in reality so many drawn away from the useful occupations of their fathers, so that the augmentation to this useless, nay, mischievous stock, is occasioned by a corresponding reduction from useful occupations. At this rate, and under this system of education, I seriously apprehend that at no distant period you will have whole armies of candidates for Government service, and almost all the industrial occupations of the country in disuse. This is not only a social and moral evil, but a political evil of the very highest magnitude. It behoves you therefore to give your serious consideration to this subject, not simply socio-economically, but as a matter of the highest political expediency. If you see that this system is fraught with results detrimental to the prosperity of the country, if you are satisfied that a smattering of poetry is as useless to a carpenter's son as the understanding of 'pons asinorum' is to an humble farmer's;

and still further, if you agree with me in considering that the practical tendency of the present system of education is to draw away sons from the useful occupation of their fathers, and to overstock the country with imperfectly educated aspirants for Government service, let us consider what the best means are for remedying this growing evil.

"For a country to be truly prosperous there must be three distinct classes of men. The upper or the non-working class, with leisure and competence at command; this is the first. The third is the actual working or labouring class; and the second the intermediate link between the first and third, who may be called the middle or commercial class. Every system of education to be thoroughly useful and conducive to the prosperity of the country, must provide suitable instruction to the second class, to enable it to perform its distinctive functions efficiently.

"If in a country like England, where trades and manufactures are in a wonderful state of developement, the necessity for the establishment of trade schools existed, I beg to enquire how great must be that necessity in India, where the very pens we write with, the paper we write upon, the candles we burn, the needles and pins we use; nay, almost the chairs we sit upon, are imported from England. Many of you may either have seen India or heard of it. To such of you I need hardly tell you what a sad picture India presents. Even the very implements of husbandry we use this day are just what our ancestors used 2000 years ago. I do not blame you for this present unfortunate condition; mostly we have ourselves to blame. However that may be, taking facts as they exist, India, as far as manufacturing industry is concerned, is undoubtedly in a state of great degradation. Until that drawback is supplied, until means are taken for a general diffusion of those scientific elementary principles, having reference to trades and manufacturing callings, not all your elaborate and expensive railways can develope the resources of the country. To examine and ascertain the mineral wealth of the country we should know geology, mineralogy and chemistry. To work our mines we should have a knowledge of mechanism. In fact, there is no trade which is not dependent upon scientific principles.

"That system of education which does not include a special

course of instruction of a practical kind, having reference to mechanical and manufacturing callings, is highly imperfect. This assertion, which holds good to every country, has a hundred-fold significance when applied to India, where mechanical and manufacturing industry has yet to be created, not to say developed. Even in England, where there are such wonderful facilities for copying scientific discoveries from its almost next door neighbours, France and Germany, the inferiority of the English workman to his continental brother in several respects was observed in the Great International Exhibition, and this I believe was owing to those countries having long enjoyed that special course of instruction which was only lately appreciated and introduced into England, and which I am to-day advocating for India. I have shown you what is the present system of education in India, which is purely literary, and also that it is highly necessary that there should be a different kind of education for the middle or commercial class, viz., practically scientific. I am not, however, to be understood as saying that the latter should be introduced and encouraged at the expense of the former. For the true prosperity of a country depends as much upon its intellectual as upon its material greatness. The one to enlarge the sphere of useful knowledge, and the other to assimilate it to the tasks of daily life.

"The difficulties which present themselves for this middle class education in India are, no doubt, very great. In England trade schools have been established under circumstances entirely different from those which exist in India. It is further to develope the already fully developed trades and manufactures. It is to supply a want which is strongly felt by the middle classes. In India trades and manufactures worthy the name have to be started, a middle class to be created; but to put off the technical education till trades and manufactures are started, and till a middle class feeling its want comes into existence, is simply putting it off for ever. Practically useful instruction will duly find out its occupation. Experimental sciences will not moulder in rust like empty poetry. They are too substantially good to fail; therefore in imparting such a course of instruction you create also trading and manufacturing industry, and that, if once created, will by the weight of

its own value develope itself. To give you an instance of how much the want of such an instruction is felt, let me mention that in Bombay there is a cotton spinning and weaving mill started by a number of Hindu and Parsee gentlemen. The mill is under the superintendence of an English engineer. One of the proprietors of the mill told me that they were actually at the mercy of the engineer, who was very often dictational in his behaviour towards them. This state of things would certainly not exist if there were Hindus available trained up in mechanical engineering. Matters as they stand admit of but one alternative, that if the present engineer quits the mill, and no English engineer is found to take his place, the mill has simply to be closed. This is not a pleasing or encouraging prospect for those who may wish to open factories and mills. In introducing this course of special instruction let us make beginnings on a small but practically useful scale. To obtain a staff of competent teachers is a great difficulty in India. Let a training normal school be established in the Presidency town, under a duly qualified professor obtained from this country, the school being provided with a complete apparatus, models, diagrams, &c. There will not be the slightest difficulty in getting competent students to join the institution, as several University young men have already discovered the futility of their expectations that their diplomas would be never-failing passports to Government appointments. Having thus created a sufficient staff of teachers, either a separate school or a distinct department of the existing Government school may be opened for technical instruction, provided with all the necessary appliances for practical illustrations, at each district head-quarters.

"When this is accomplished the normal school may be converted into a Presidency Scientific Lecture Hall, with a good laboratory for high scientific instruction. There will thus be created district trade schools, where elementary and practically useful principles of trades and manufactures are taught, and a Presidency institution for those advanced students who wish to make natural and physical sciences their special study. Literary and scientific education will thus grow hand in hand and confer their combined blessings upon India, the most ancient cradle of

civilization, a country which had boasted the highest civilization, the best literature, when the most advanced of the modern countries were peopled by painted savages.

"In India, the crafts being continued hereditary from father to son, a natural aptitude is thus created. Under proper training this will grow strong and powerful, and under a regular system of apprenticeship will be made to bear most excellent fruits. The dockyard at Bombay, the railway, and other great workshops might be availed of, some workshops may even be opened where necessary. They will be self-supporting. Under this arrangement not only the principles but the practice of trades may be learnt.

" India, in her present crippled condition, looks to you for her regeneration. The task is a mighty one indeed, and mightily will you be rewarded. In the name of your self-interest, and in the name of universal humanity, I implore you to do all in your power to elevate us in the scale of nations. Your attitude towards us is of a threefold character. You are our Sovereign, landowner and civilizer. The present educational machinery in India does not cost you as much as it costs in England. The percentage of expenditure to the total revenues of India is not so much as it is in England. In India, with a much smaller percentage of expenditure, you have almost the full monopoly in the glorious task of educating the country, whereas in England your Government only share in the laurels of which private enterprise takes the lion's share. Let not, therefore, any prospect of increased expenditure in the scheme of scientific instruction, having industrial science as its basis, deter you from undertaking the task. It will be money really well spent. In any calculation of set-off between good and evil, between wise expenditure and lavish extravagance, this may in some measure redeem the construction of unproductive railway lines, palatial barracks, mansions for local governors, and a host of other prodigalities.

"I entreat every one of you here present seriously to consider this subject, and if you agree with me in my views to do your best to bring about the end, to make us practically understand that great truth that 'knowledge is power,' and enable us to read 'books in running brooks, sermons in stones, and good in everything.'"

MANU.

"If then we look at the ancient literature of India, even during its best period, we shall find the most remarkable evidence of the uncontrolled ascendancy of the imagination. In the first place we have the striking fact that scarcely any attention has been paid to prose composition; all the best writers having devoted themselves to poetry as being most congenial to the national habits of thought. Their works on grammar, on law, on history, on medicine, on mathematics, on geography, and on metaphysics, are nearly all poems, and are put together according to a regular system of versification. The consequence is that, while prose writing is utterly despised, the art of poetry has been cultivated so assiduously that the Sanskrit can boast of metres more numerous and more complicated than have ever been possessed by any of the European languages. The peculiarity in the form of Indian literature is accompanied by a corresponding peculiarity in its spirit. For it is no exaggeration to say that in that literature *everything is calculated to set the reason of man at defiance.* An imagination, luxuriant even to disease, runs riot on every occasion. This is particularly seen in those productions which are most eminently national, such as the Ramayana, the Mahabharat, and the Puranas in general. But we also find it in their geographical and chronological systems, which of all others might be supposed least liable to imaginative flights."

I have quoted this at length from "Buckle's History of

Civilisation," because such remarks from such an authority carry weight, and they are calculated to discourage a study of Hindu literature. But, as I have shown in my recent papers on "Hindu Thought," this literature is exceedingly extensive and beautiful. Besides the intrinsic value of a literature bearing traces of the early workings of the human mind, there are in the sacred books of India wonderful veins of eternal truth which cannot fail to find responsive sympathies in all hearts.

So far from Indian literature being peculiar on account of the poetical form it took, we have seen that it could not well have done otherwise. The early days of a race *must* be poetical, and it is *then* that a language lends itself most easily to the poet. Experience, and with experience a commonplace contentment, has not been purchased; surprise at the daily rising of the sun, awe at the phenomena of nature, astonishment at their own varied powers, have not yet given way in men to a settled belief that all things would thus continue. Their very sentiments being poetical, their speech and literature could not fail to be so likewise. The Rig Veda hymns existed as hereditary tradition long before they took their present written form, and it was fortunate that poetry and not prose was the instinctive medium by which *our* ancestors expressed their thoughts, because, it is almost needless to say, a poem was far more likely to be remembered than any prose composition. If poetry was more congenial to the national habits of (Indian) thought, it was so not because the thought was Indian, but because it was *early human* thought! Look where we will, we shall find the oldest literature of every ancient people to be in poetry and *not* in prose.

Nor can we endorse Mr. Buckle's opinion that in Hindu literature "everything is calculated to set the reason of man at defiance." The amount of ancient Hindu literature which

was available for Mr. Buckle's researches must have been very small, and we are inclined to think that the little he did know of it was obtained from foreign translations of (as compared to the whole) minute fragments. It is only of very late years that the Sanskrit language has been mastered, and even now it is by no means unusual for two scholars to give slightly varying translations of the same passage. But without being hypercritical, would it be very extraordinary to find a great deal in the early literature of a race somewhat opposed to the reason of man? The error lies in contrasting with what is truth now (the *present* reason of man), that which appeared to be truth at the time such literature flourished.

For instance, no one would think of asserting that ancient books, which described the earth as a flat plain and the sun as revolving round it, set defiance to the reason of man. If, however, the scientific discoveries of late centuries be ignored, and such doctrines concerning the earth and the sun were *now* attempted to be promulgated, the holder of such doctrines might with consistency be said to set man's reason at defiance. Even comparing sacred writings with sacred writings we must still defend the Hindu national literature from the charge of being exceptionally sensational. What more startling and romantic a tale, for instance, could be devised than that of the infant Moses, born of a despised race, saved from a violent death, exposed to the mercy of the elements, fostered by a king's daughter, and finally destined to be the deliverer of his people? Yet a similar lot, told in remarkably similar language, is related in the Mahabharat of Krishna, and such instances might be increased a hundredfold. The story of Sakya-Muni, or Buddha, is not less wonderful than the stories told of many an old Jewish prophet. No; Mr. Buckle seems to have met with portions of the Vedic hymns

which ascribe divinity to natural phenomena, and, momentarily forgetful of the Iliad and of the Odyssey, of the Æneid and the Scandinavian Sagas, immediately to have concluded that the Indian "imagination, luxuriant even to disease, run riot on every occasion, and more particularly in those productions which are most eminently national."

One of the "*most* eminent national productions" is the book of the Institutes or the Laws of Manu. I propose to give a few extracts from this celebrated work, not only to show how very erroneous an impression is conveyed by Mr. Buckle, but also to incite a more careful study of Hindu literature—a study that will more than repay the closest application. I follow Mr. Haughton's edition of Sir William Jones' translation (London, 1825).

The subjects of which Manu treats are twelve, namely, the Creation; Education; Marriage; Economics and Private Morals; Diet, Purification and Women; Devotion; Government; Judicature; the Commercial and Servile Classes; the Mixed Classes and Times of Distress; Penance and Expiation; Transmigration and Final Beatitude. The chapter on the Creation is doubtless fanciful, but what can else be expected of a discourse concerning the creative agency and creative acts of which it was quite impossible for the writer to know anything. As a speculation concerning the origin of all things the opening chapter of Manu will nevertheless be read with intense interest. Text 96 of this chapter says,—

"Of created things, the more excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of man, the sacerdotal class."

Text 97. "Of priests, those eminent in learning; of the learned, those who know their duty; of those who know it, such as perform it virtuously; and of the virtuous, those who seek beatitude from a perfect acquaintance with scriptural doctrine."

From the chapter on Education we select text 13 :—

"A knowledge of right is a sufficient incentive for men unattached to wealth or to sensuality; and to those who seek a knowledge of right, the supreme authority is divine revelation."

Text 57. "Excessive eating is prejudicial to health, to fame, and to future bliss in heaven; it is injurious to virtue, and odious among men."

Text 85. "The act of repeating his (God's) Holy Name is ten times better than the appointed sacrifice; a hundred times better when it is heard by no man; and a thousand times better when it is purely mental."

Text 94. "Desire is never satisfied with the enjoyment of desired objects."

Text 114. "Sacred Learning, having approached a Brahman, said to him, 'I am thy precious gem; preserve me with care, deliver me not to a scorner.'"

Text 228. "Let every man constantly do what may please his parents."

In the chapter on Economics at text 175 we read,—

"Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity."

From the chapter on Judicature we select the following :—

Text 15. "Justice being destroyed, will destroy; being preserved, will preserve: it must never, therefore, be violated."

Text 85. "The sinful have said in their hearts, 'None see us;' yes, the gods distinctly see them, and so does the spirit within their breasts."

Text 203. "One commodity, mixed with another, shall never be sold as *unmixed;* nor a bad commodity as good."

The final chapter on Transmigration and Final Beatitude furnishes us with these :—

Text 3. "Action, either mental, verbal, or corporeal, bears good or evil fruit, as itself is good or evil."

Text 84. "Among all those good acts performed in this world, *said the sages,* is no single act held more powerful than the rest in leading them to beatitude?"

Text 85. "Of all those duties, *answered Bhrigu*, the principal is to acquire from the Upanishads a true knowledge of one supreme God; that is the most exalted of all sciences, because it ensures immortality."

Text 118. * * * "For, when he (a Brahman) contemplates the boundless universe existing in the divine spirit, he cannot give his heart to iniquity."

I do not wish to be understood that the whole of the Institutes is in the same style; there are numberless instructions and regulations which to us seem absurd. But it must be remembered that the Laws of Manu were written many hundreds, if not thousands, of years ago when the constitution of society was very different from what it now is. It must also be borne in mind that Hindus versed in their country's literature are of opinion that many of the Laws of Manu were intended for the first three ages of the world (the Hindu chronology is very puzzling), and are by no means intended for the present age. Another fact worth remembering is this, that if sciences are best understood when studied comparatively, so will the real beauty and force of civilizations and their literatures be discovered when a comparison is made between them. If Manu's Institutes contain much that is strange and "reason-defying," the same must be said of codes belonging to later ages, not even excepting the present!

W. A. L.

Although this Journal is devoted mainly to the cause of social progress, still, the following poem which is not within our province, being the production of an Indian gentleman, is inserted by particular desire :—

HAPPINESS IN SEARCH OF A HOME.

AN ALLEGORIGAL TALE.

FROM morn till even labours man,
At random or with stablished plan,
With ease or with distress to gain
The means wherewith he may obtain
That angel's boast, that beauteous dame
For mortals born—Bliss her name.
The bard who having strung the lyre
Invokes the muses to inspire ;
The sage in philosophic spell ;
The hermit in his world the cell ;
Whatever creed might these profess
Their creed is *Search of Happiness.*
Thus courted, thus ador'd by all
Of all ranks, willing to enthral
This mortal life of tenure brief
To lure from her a short relief
Stood Happiness in a flowery mead
Proud of her might—her might indeed !
But she was not in pleasant mood,
Some thoughts had ventured to intrude
Upon her thoughtless mind, for she—
Which she would fain shun—seem'd to be
Thinking, if she when tir'd to roam,
Had in this world a joyful home,
Where constant she could be, could find
Repose, and earn a peaceful mind.

When at a distance she espies
Discretion soaring to the skies ;
Like Iris on her pinions borne
Attracting from the orb of morn
A thousand hues : quoth Bliss,
"Sweet sister mine, alight on this
Our earth, and from my misery,
With thine assistance set me free."
Prudence, whoe'er invokes attends
And worldly care with ease forfends.
Happiness rose on wings to start,
To seek a home to suit her heart.
Sure of success at once she flew
The towering mansions first to view ;
Where Pride in pomp secured the door
And turned away the famish'd poor ;
Ambition stood in every hall,
On Piety to cast a pall ;
Nor Candour, Kindness, True Regard
E'er found asylum in his ward ;
The constant scorching blast of Form
Uprooted soon Love's tender germ,
Instructed Life with zeal to care
For empty fashion's worthless glare,
Where careless deeds were stamped refined
If failed they not to daze mankind.
Where such Penates ruled the day
No wonder Bliss disdained to stay.
Turned thence her course to festive scenes,
Where youth resort and spare no means
To lighten life from anxious care
But for the morrow earn despair.
Happiness scanned the revellers gay,
Some deep in orgies, some at play,
Hazarding much on fortune's wheel
Till led to borrow or to steal.
Here raillery and grim grimace

To heighten mirth found ample space ;
As Bacchus strode, so broils increased,
And maids, and mother's peace decreased ;
In such mephitic atmosphere
Or Truth, or Health, had no career,
Or bloomed, but fading in the bud
Dropt into Passion's boiling flood.
With comrades such, in scenes as these,
Happiness found there was no ease.
Next visits she the toiling sages
Immersed in nature's wondrous pages,
Knowledge occult with zeal to trace
That profit may the human race :
Some, distance to annihilate ;
Some, to efface man's savage state ;
Some, superstition to remove
Others, life's rough course to improve
Sacrificed rest o'er midnight lamp
Where'er they were in city or camp.
Happiness questioned in herself
"Are these men happy ? these who pelf
Adore not, live for others' sake,
And not for fame to troubles take ?"
When from the clouds a voice most sweet
Replied, "Ah Happiness ! retreat,
Leaving these toilers to their fate
Who, for reward get only hate ;
Resistance meet at every step,
And scarce obtain the hand of help ;
Maligned, oppressed with wanton sneers
Their life forsakes yon vale of tears."
Happiness thus advised to part,
Exclaimed,—with a heavy heart,
With tearful eyes and lifted hand,—
"Victims with you, though in this land
I cannot live, my sympathy
Will follow still your memory."

Bliss stung by disappointment keen,
Wandered forth with downcast mien
Where'er her trembling steps should lead,
Her thoughts of place not taking heed :
When suddenly the meek moonlight
A cot discovered to her sight,
Beneath a sycamore that weaves
O'er it a verdant net of leaves ;
A gentle stream meand'ring round
Was sending forth a murm'ring sound ;
Tendrils with autumn blooms belac'd
The cottage, and with splendour graced,
She charmed with so serene a view
To see the inmates nimbly flew ;
These, far removed from Mammon's pale
Were strange to Care's destructive gale ;
Here Hope with oblectation grew
And mightily fierce Envy threw,
On him Contentment's bulwarks placed
As Ætna on the giant laid.
Like angels bright in heaven above
The inmates throve in mutual love ;
No heavy heart their rest disturbed ;
No ailments vile their pleasures curbed ;
In joy, in peace, in mirth their days
Began with Phœbus' early rays,
And closed for health, with lotus fair
That dreads to breathe night's chilling air,
With inmates such 'neath such a dome
Happiness found her joyful home.

R. MITTRA.

We extract the following from the address of Captain Galton, President of the Health Section of the Social Science Congress at Norwich, Lord Houghton presiding. The sanitary information it contains is important:—

"The evidence collected by the Army Medical Department respecting Colonial stations shows that, whatever may have been the influence of climate, the neglect of known sanitary laws and the creation of causes of disease through our own want of intelligence had become the principal elements in the destruction of our troops.

"The sanitary administration of India is also of a recent date. In old times the deaths of the European Army in India averaged 69 per 1000. In 1854 the British Army in India numbered little over 20,000 men, but it now numbers about 62,000 men. A death-rate of 69 per 1000 means, therefore, the reduction of that army by 4278 men a year by death, but it also means the loss of at least an equal number of men who are sent home as invalids, and whose places in their regiments, just as much as those of the men who die, have to be supplied by fresh recruits from England; it means, moreover, the diminished efficiency of many times that number by sickness. Improved sanitary administration in India began in 1859-60, while the enquiry of the Royal Commission was still in progress, for little had been done previously. As soon as the report was presented Commissoners of Health were appointed for each presidency; and these have been placed in communication with the Army Sanitary Commission at home, who, as often as required, have forwarded to the India Office statements of principles of general application which should govern the construction of barracks and hospitals, sanitary administration and conservancy, as well as detailed recommendations on specific points, the local authorities being left to their own responsibility in applying them. The results at present obtained represent an actual saving of life, over the old death-rate, to the extent of 51

per 1000. But there remains a death-rate of 12 per 1000 of preventible diseases, which of itself indicates the presence of causes of diseases which may at any time increase in activity, as they did in 1872.

"The improved health already obtained for the Indian Army has been mainly due to the exercise of greater care in surface drainage, in the removal of the surface filth, in improved latrine arrangements, in the prevention of the contamination of existing water sources, and to having given the soldier better ventilated rooms and healthy occupation. It is worthy of remark that the healthiest men in the Indian Army are those engaged on road-making.

"Further progress in the diminution of the sick and death-rate of the Army in India depends to a large extent on the sanitary improvement of towns and villages, and requires the expenditure of money to be derived in part at least from the local civil population. The first step taken in this direction was the issue by the Government of India of cantonment regulations and the passing of a General Municipal Act; the municipalities are now engaged in sanitary work in many large cities and towns. Sanitary administration has been placed in the hands of municipal authorities with their engineers and health officers; of cantonment committees consisting of military, civil, medical, and Engineering officers, of local magistrates, and of existing village authorities; and over all as inspecting officer and reporter is the sanitary commissioner of the district. A census has been taken, and the registration of births and deaths and the causes of death is being enforced. A few facts selected almost at random from the reports of sanitary commissioners of districts will illustrate the almost Herculean labor which has to be performed. For example, the sanitary commission of Bengal has to watch over the sanitary wants of a population of 69,000,000; the sanitary commission of the North-West Provinces superintends a population of 29,500,000; that of the Punjaub nearly 17,500,000; Oude has about 11,000,000; Central Provinces, 7,250,000; British Burmah about 2,000,000; Madras, 24,500,000; Bombay, 64,250,000. In Bombay there are 50,000 villages and hamlets to be improved. In

the Central Provinces one single epidemic of cholera covered a district containing no fewer than 30,000 villages.

"Large districts of India present a field of special interest to the sanitary engineer. A malaria fever has long prevailed in the Burdwan district. In 1872, it was stated that almost every human being living in the district was suffering from it. The public officials were completely prostrated; the police, if fit for duty one day, were laid up for five or six. Households were without servants; the municipality without scavengers; the criminal tended the constable in whose custody he travelled; whole villages were prostrated and suffering from the debilitating effect of the fever. The population of the town of Burdwan has decreased from 46,121 to 32,687 in three years. The subsoil water of the district stands within a foot of the surface, and the drinking water is impure. Relief from the fever can only be looked for in an effectual lowering of the subsoil water by means of a comprehensive scheme of drainage of the district; and it is understood that a scheme is contemplated by the Indian Government.

"The sanitary defects in India which I have enumerated appear very serious; but when we look at home, we find sanitary defects as glaring in this country, where there is less excuse for them. Dr. Simon, the head of the Medical Department of the Local Government Board, stated recently that the deaths which occur in Great Britain are fully one-third more numerous than they would be if our existing knowledge of the chief causes of disease were reasonably well applied throughout the country."

CORRESPONDENCE.

FROM A CALCUTTA CORRESPONDENT.

The present Lieut.-Governor of Bengal is doing real good service to the country by directing his attention to the improvement of the Mahommedan population. Lately he circulated the following questions to ascertain the conditions and social life of

the Mahommedans who form the great mass of the agricultural peasantry over a large part of Bengal Proper :—

(1.) Whether the Mahommedan ryots are a well-to-do class as ryots go? Are the better placed and more leading ryots generally Mahommedan? Do they make money, and are they thrifty? Do they utilize it, hoard it, or spend it? Do prosperous ryots of this class seek for any, and what education? On the whole, are they a tolerably comfortable peasantry or not?

(2.) Whether Mahommedan peasants ordinarily follow Mahommedan, or Hindu, or other particular rules in regard to the inheritance of property? It has been stated that daughters do not usually take any share of a ryot's gote, that going to sons only according to the laws of Hindus and most Aryan races. Whether this is the case, and whether in other respects the law of the race or of the religion is followed?

(3.) Whether there are any, and what caste rules among the Mahommedan peasantry? Have they any divisions among themselves as to eating, drinking, &c.? Will they take food from the hands of Hindus? Will they do most things like Europeans, or are they bound by caste rules to do this and not that? Have they much religion, and if so, of what character? Is it true that their Mollahs, &c., are much less avaricious than Hindu and other priests? Is there generally some kind of place of prayer in each village as stated in the extract?

(4.) Of what nature are their marriage customs? Are children married by their parents as among the Hindus, or does a man choose for himself? What is the nature of the marriage ceremony, and by whom is it performed? Is polygamy common among them? Is divorce really very common in cases where there has been regular marriage and a family, and if so, what becomes of the children? Do the women of the Mahommedan peasantry, as a rule, work in the fields and make themselves generally useful?

We hope in a subsequent paper to answer the questions circulated by the Lieut.-Governor of Bengal.

Extract from a letter from a native correspondent to the Rev. J. E. Carpenter, Secretary of the Leeds Branch :—

Barahanagar, October 24th, 1873.

It seems to me that the best thing the National Indian Association can do is to deal in opinions. There should be an export and import of opinions. The advanced opinions of Great Britain in every department of thought should be exported to this country by private letters to friends, articles in public prints, and by books, tracts, reports of educational and other institutions, and arrangements should be made here to circulate the same widely among the people. Now we have got a good number of vernacular newspapers in which extracts, translations, &c., may be. given out of these reports, for the benefit of those who do not know English. By this means England and the English mind will be brought nearer to India and the Indian mind. This taking in and sending out thoughts on social, moral and other subjects, seems to me for the present the principal work which your committee can take up.

INTELLIGENCE.

The *Times of India*, of October 13th, gives an account of the late distribution of prizes in three schools which are under the charge of the Parsee Girls' School Association at Bombay. The total number of girls is 496. The report stated that all the schools were working satisfactorily, and that in one of them, the Chundunwady School, into which, as is also mentioned, the system of female teachers has been introduced, the young girls show much more vivacity and higher attainments than boys of the same age.

We hear that in Bengal alone—that is, chiefly in and around Calcutta—there are at least 1,500 native ladies under daily instruction in their own homes. They belong chiefly

to the middle class, being the wives, widows and daughters of the men who have been educated in Government and Missionary colleges. Each pupil pays on an average a rupee a month for Bengalee and two rupees for English teaching. This work (says an Indian journal) "will tell much on native society," as the ladies referred to are the mothers of those "who will constitute the official, the professional, and the commercial elements of the coming generation. If the numbers in Upper India be added, it may be said that within the past ten years at least 2,500 ladies have been annually under instruction,"

A writer in the current number of the *Bengal Magazine*, referring to the position of women, says "that now some Hindus feel quite offended if you do not ask after their wives, and that to invite them to dinner without their wives would be looked upon as bad taste." Of course this feeling is not that of the majority, but the fact that there should be any division of opinion as to the propriety of "effacing. woman socially is in itself a gratifying evidence of progress."

An iron manufactory has been established at Bombay, and there, as well as at Madras, we hear of spinning and weaving mills. At Sholapore it is proposed to start some soap works. A book upon science, arts and manufactures has been compiled by Babu G. L. Mittra, with the hope of interesting his countrymen in these subjects, and is being published in Bengal.

INDIAN MAILS.

"Four men implicated in the recent *emeute* in the Rangoon Central Gaol have been tried, and one has been sentenced to death. The other three were sentenced to three years rigorous imprisonment each. The evidence at the trial disclosed a lamentable absence of discipline and supervision in the gaol. The rich prisoners are said to have less work, better food, and generally

easier times of it than the poor prisoners. The sentence of death ought, the *Rangoon Gazette* thinks, to be commuted to one of transportation for life. At the conclusion of the trial the foreman, addressing the presiding judge, said:—'The jury unanimously beg to draw the attention of the court to the disgraceful state in which the prisoners are treated in the gaol. That poor prisoners should be under-fed to the benefit of those who dispose of some money, and are called rich, is, I may scarcely say, disgraceful, if we add to that, when rioting takes place in the gaol that the poor receive the hardest punishment whilst the rich get lighter—under such circumstances we think it necessary to call the attention of Government that an investigation be made, and if necessary punishment be inflicted. From the evidence it is also found that sticks, dahs and nails can be obtained by prisoners; this again is a serious matter, for there may be another outbreak in the gaol, therefore they would call the attention of the Government to this point, and hope that an enquiry may be ordered. The jury felt quite sure that this rioting, which has resulted in the loss of two men's lives, would not have occurred had there been proper vigilance.'"—*Jabalpur Chronicle.*

On Thursday morning Messrs. Ardaseer Framji Moos and Krishnarao Gopalrao Deshmukh, Barrister-at-Law, examined the girls attending Miss Carpenter's school, situated on the Girgaum Back Road, and distributed to them prizes which were kindly forwarded by that philanthropic lady.—*Argus*, Oct. 13, 1873.

PERSONAL INTELLIGENCE.

In the first B.Sc. and Preliminary Scientific Examination for Honours in the University of London for 1873, Mr. Prasanna Kumár Ráy passed in the Second Class in Zoology.

Mr. D. N. Parakh has passed his examination for the License in Medicine and Midwifery at the Royal College of

Physicians of London, and will get his diploma on producing a surgical qualification.

Mr. A. C. Mittra has entered as a student of the Middle Temple, and at University College.

Two of the Indian gentlemen who came to England lately intend to study our manufactures.

We hear of no new arrivals in the course of last month.

Dr. Badhurgi and Mr. Khory, who last summer became members of the Royal College of Surgeons, have returned to Bombay.

Mirza Abbas Baig and Kalub Ali Khan have also left ɔland.

ADVERTISEMENTS.

"SIX MONTHS IN INDIA" in 1866-67,
By MARY CARPENTER.

This work is out of print, but a few copies remain in the ands of the Author, which may be obtained, post free, rice 9/-.

WORKS BY W. A. LEONARD,
Author of the recent papers on "Hindu Thought,"

"MUSIC IN THE WESTERN CHURCH; a history of Psalmody ɔom the first century down to the present time, with illus-ɹtions of the music of the various periods."—Price 2/-.

[The reviews all speak of this book as a most interesting one—pularly written, and conveying reliable information upon the gradual ɔwth of Church music.]

"THE CHRISTMAS FESTIVAL, its Origin, History and ɹstoms (with some Carols)."—Price 1/6.

London: F. PITMAN. Bristol: W. & F. MORGAN.

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Communications for the Journal to be sent to the "Editors of the Journal," Red Lodge House, Bris